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PALI SELECTIONS

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PREFACE

The University of Calcutta, which alone among all the Indian Universities has organised a well-conceived Post-Graduate system of study and research in Pali, linking with it the lower courses from the school stage, has felt it necessary to have its own text-books, firstly, to co-ordinate the lower grades of teaching with the higher ; secondly, to meet the requirements of Indian students who are likely to profit by a comparative method ; and thirdly, to offer an authorized text within the means of all. The text, now compiled, may well be expected to prepare the ground at the Matriculation stage.

As for the selections, it will be seen that the pieces are distributed in three well-defined sections: JĀTAKA, KHUDDAKAPĀṬHA and DHAMMAPADA. The Jātaka pieces are not from the Atītavatthu only but they include some stories from the Paccuppannavatthu too, and in one instance, the whole form of a Jātaka discourse has been reproduced in order to indicate its full literary structure. The pieces have been so selected as to present, within the limits of this work, the various aspects of the vast literature and to remove the false notion that the Jātaka is only a book of folk-tales. In Section II all the Lessons of the Khuddakapāṭha have been included, leaving out those portions, in prose or in verse, which do not materially help the treatment of the different themes. In Section III care has been taken so to select and re-group the stanzas of the Dhammapada as to make them more coherent as expressions of thought. Attempts have also been made to avoid the diffuseness of the original and to ensure brevity. It is hoped that these poetry pieces will easily open a new perspective for appreciating the excellence of the Dhammapada.

Each section has been prefixed by an Introduction, and Notes to all the pieces have been added by way of guidance to the teachers. Both the Introductions and the Notes bear essentially upon the subject-matter and not upon the details, which the learners are to work out at school.

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Bharhut Representation of the Uraga-Jataka

MATRICULATION PALI SELECTIONS

I

JĀTAKA

[The texts under this caption are all from the Pali Jātaka-Commentary, which contains stories not only of the lifetime of Gotama Buddha but also of his past existences. The Nidānakathā (*i.e.*, the introductory section of this commentary) presents the former as a connected narrative up to a certain stage, and the rest of the book introduces them as detached episodes linked up with the different stories of the past. There is not a single story of the 'past' which is not preceded by an episode of the 'present'. An anecdote of Gotama's 'present' or last existence is called the *Paccuppanna-vatthu*, while any story relating to his previous existence is termed the *Atīta-vatthu*. In connection with the 'Atītavatthu' the commentary distinguishes two other features, namely, *Veyyākaraṇa* and *Samodhāna*, the former being the gloss to the *gāthās* and the latter serving as identification of the characters of the story of the past with those of the 'present' episode.

As to the origin (*uppatti*) of these Jātaka pieces, it is said in the opening lines of the Nidānakathā that each of them arose as an illustrative elucidation of the moral underlying the gāthās. In other words, the gāthās constitute the texts, and the prose narrative, made up of the anecdotes of the present and the past, together with the *Veyyākaraṇa* and the *Samodhāna*, serves as its elaborate comment; and the text and the comment together build up a distinct item of teaching (*Dhamma-desanā*). The ancient Buddhists believed that stories, numbering 500 (*pañca Jātaka-satāni*), were related by Buddha depicting not only his own past career but also that of others associated with him. For instance, the *Cullaniddesa* reads (p. 80) :

"Bhagavā pañca Jātaka-satāni bhāsanto attano ca paresaṃ ca atītaṃ ādisati."

The original total of 500 stories ran up to 550 by the time of Buddhaghosa, the great commentator who flourished about the beginning of the 5th century A. D. But there is hardly any very material difference between the two figures, for the increase is mainly due to mechanical repetition or modification of some or other of the stories under different names.

There are *two* striking points to be noted in every Jātaka discourse: (1) that Buddha himself is the narrator of the 'Atītavatthu'; and (2) that he is invariably the moraliser in it.

Gotama's attainment of Buddhahood at Bodh-Gayā stands as a dividing line between his earlier and later career. In the former he is the *Bodhisatta*, in the latter he is the *Buddha*. As Buddha, he lived and worked for forty-five years. As Bodhisatta, his career not only embraces his life as Siddhattha but extends farther back to cover a long long period of time during which he is said to have been born and reborn in different forms of life. The first trace of his existence as Bodhisatta is met with in the life of the wise hermit Sumedha and the last in that of prince Siddhattha. In each of the Bodhisatta births, previous to his last, he had developed in different degrees and brought to perfection the ten essential qualities which pave the way for Buddhahood,—the *dasapāramitā* or *dasa Buddha-kārakā dhammā*.

The incidents of most of the Jātakas are said to have taken place in the reign of 'Brahmadatta of Benares'. The reference is not, of course, to the reign of one king only, but to that of several kings of the same ruling dynasty. In other words, 'Brahmadatta' is not a personal name but a royal title like 'Czar', 'Kaiser', or 'Mikado'. Incidentally, it is worth noting that the Mahābhārata and the Matsyapurāṇa also refer to "a dynasty consisting of one hundred Brahmadattas".]

1. Mūlapariyāya-Jātaka

[1. Paccuppanna-vatthu]

Kālo ghasati bhūtāni ti. Idaṃ Satthā Ukkaṭṭhaṃ nissāya Subhagavane viharanto Mūlapariyāya-Suttantaṃ ārabbha kathesi: Tadā kira pañcasatā brāhmaṇā tiṇṇaṃ vedānaṃ pāragū sāsane pabbajitvā tīṇi Piṭakāni uggaṇhitvā mānamadamattā hutvā "Sammāsambuddho pi tīṇ' eva Piṭakāni jānāti, mayam pi tāni jānāma, evaṃ sante kiṃ tassa amhehi nānākaraṇan" ti Buddhupaṭṭhānaṃ

na gacchanti, samasatthā hutvā caranti. Ath' ekadivasaṃ Satthā, tesu āgantvā attano santike nisinnesu, aṭṭhahi bhūmīhi patimaṇḍetvā Mūlapariyāya-Suttantaṃ kathesi. Te na kiñci sallakkhesuṃ. Atha nesaṃ etad ahosi: "mayaṃ 'amhehi sadisā paṇḍitā n' atthī' ti mānaṃ karoma, idāni pana na kiñci jānāma, Buddhehi sadiso paṇḍito n' atthi, aho Buddhaguṇā nāmā" ti. Te tato paṭṭhāya nihatamānā hutvā uddhaṭadāṭhā viya sappā nibbisevanā jātā. Satthā Ukkaṭṭhāyaṃ yathābhirantaṃ viharitvā Vesāliṃ gantvā Gotamakacetiye Gotamaka-Suttantaṃ nāma kathesi. Sahassī-lokadhātu-kampanaṃ ahosi. Taṃ sutvā te bhikkhū arahattaṃ pāpuṇiṃsu. Mūlapariyāya-Suttanta-pariyosāne pana Satthari Ukkaṭṭhāya viharante yeva bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ: "āvuso, aho Buddhānaṃ ānubhāvo, te nāma brāhmaṇapabbajitā tathā mānamadamattā Bhagavatā Mūlapariyāya-desanāya nihatamānā katā" ti. Satthā āgantvā "kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā" ti pucchitvā, "imāya nāmā" ti vutte, "na bhikkhave idān' eva, pubbe p'āhaṃ ime mānapaggahitasire vicarante nihatamāne akāsiṃ yevā" ti vatvā atītam āhari:

[2. Atīta-vatthu]

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto brāhmaṇakule nibbattitvā vayappatto tiṇṇaṃ vedānaṃ pāragū disāpāmokkho ācariyo hutvā pañca māṇavakasatāni mante vācesi. Te pañcasatā pi niṭṭhitasippā sippe anuyogaṃ datvā "yattakaṃ amhe jānāma ācariyo pi tattakam eva, viseso n' atthī" ti mānatthaddhā ācariyassa santikaṃ na gacchanti, vattapaṭivattaṃ na karonti. Te ekadivasaṃ, ācariye badarirukkhamūle nisinne, taṃ vañcetukāmā badarirukkhaṃ nakhena ākoṭetvā "nissāro v'āyaṃ rukkho" ti ūbaṃsu. Bodhisatto attano vañcanabhāvaṃ ñatvā "antevāsikā, ekaṃ vo pañhaṃ pucchissāmī" ti āha. Te haṭṭhatuṭṭhā "vadetha, kathessāmā" ti. Ācariyo pañhaṃ pucchanto paṭhamaṃ gāthaṃ āha:

[3. Gāthā]

Kālo ghasati bhūtāni sabbān' eva sah' attanā,
yo ca kālaghaso bhūto sa bhūtapacaniṃ pacī ti.

[4. Veyyākaraṇa]

Tattha *kālo* ti purebhattakālo pi pacchābhattakālo pī ti evamādi; *bhūtānī* ti sattādhivacanam etaṃ. na kālo bhūtānaṃ cammamaṃsādīni luñcitvā khādati, api ca kho tesaṃ āyuvaṇṇabalāni khepento yobbaññaṃ maddanto ārogyaṃ vināsento *ghasati* khādatī ti vuccati, evaṃ ghasanto ca na kiñci vajjeti, *sabbān' eva* ghasati, na kevalañ ca bhūtān' eva api ca kho *sah' attanā* attānam pi ghasati, purebhattakālo pacchābhattakālaṃ na pāpuṇāti, esa nayo pacchābhattakālādīsu; *yo ca kālaghaso bhūto* ti khīṇāsavass' etaṃ adhivacanaṃ, so hi ariyamaggena āyatiṃ paṭisandhikālaṃ khepetvā khāditvā ṭhitattā *kālaghaso bhūto* ti vuccati; *sa bhūtapacaniṃ pacī* ti yāyaṃ taṇhā apāyesu bhūte pacati taṃ ñāṇagginā *paci*, dahi, bhasmam akāsi, tena *bhūtapacaniṃ pacī* ti vuccati; 'pajātikin' ti pi pāṭho, *jātikiṃ* nibbattikin ti attho.

Imaṃ pañhaṃ sutvā māṇavesu eko pi jānituṃ samattho nāhosi. Atha ne Bodhisatto "mā kho tumhe 'ayaṃ pañho tīsu vedesu atthī' ti saññam akattha, tumhe yam ahaṃ jānāmi taṃ sabbaṃ jānāmā ti maññamānā badarirukkhasadisaṃ karotha, mama tumhehi aññātassa bahuno jānanabhāvaṃ na jānātha, gacchatha, sattame divase kālaṃ dammi, ettakena kālen' imaṃ pañhaṃ cintethā" ti. Te Bodhisattaṃ vanditvā attano attano vasanaṭṭhānaṃ gantvā sattāhaṃ cintetvā pi pañhassa n' eva antaṃ na koṭiṃ passiṃsu. Te sattame divase ācariyassa santikaṃ gantvā vanditvā nisīditvā, "kiṃ bhadramukhā jānittha pañhan" ti vutte, "na jānāmā" ti vadiṃsu. Puna Bodhisatto te garahamāno dutiyaṃ gātham āha:

[3 a. Gāthā]

Bahūni narasīsāni lomasāni brahāni ca
gīvāsu paṭimukkāni, kocid ev' ettha kaṇṇavā ti.

[4 a. Veyyākaraṇa]

Tass' attho: bahūni narānaṃ sīsāni dissanti sabbāni ca tāni lomasāni, sabbāni mahantāni, gīvāsu yeva ṭhapitāni, na tālaphalaṃ viya hatthena gahitāni, n' atthi tesaṃ imehi dhammehi nānākaraṇaṃ. ettha pana *kocid eva kaṇṇavā* ti attānaṃ sandhāyāha, *kaṇṇavā* ti paññavā, kaṇṇachiddaṃ pana na kassaci n' atthi.

Iti te māṇavake "kaṇṇachiddamattam eva tumhākaṃ bālānaṃ atthi, na paññā" ti garahitvā pañhaṃ vissajjesi. Te sutvā "aho ācariyā nāma mahantā" ti khamāpetvā nihatamānā Bodhisattaṃ upaṭṭhahiṃsu.

[5. Samodhāna]

Satthā imaṃ desanaṃ āharitvā jātakaṃ samodhānesi : "tadā pañcasatā māṇavakā ime bhikkhū ahesuṃ, ācariyo pana aham evā" ti.

2. Vaṇṇupatha-Jātaka

Atīte Kāsiraṭṭhe Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto satthavāhakule paṭisandhiṃ gahetvā vayappatto pañcahi sakaṭasatehi vaṇijjaṃ karonto vicarati. So ekadā saṭṭhiyojanikaṃ marukantāraṃ paṭipajji. Tasmiṃ kantāre sukhumavālikā muṭṭhinā gahitā hatthe na tiṭṭhati, suriyuggamanato paṭṭhāya aṅgārarāsi viya uṇhā hoti, na sakkā akkamituṃ, tasmā taṃ paṭipajjantā dārūdakatelataṇḍulādīni sakaṭehi ādāya rattim eva gantvā aruṇuggamane sakaṭāni parivattaṃ katvā matthake maṇḍapaṃ kāretvā kālass' eva āhārakiccaṃ niṭṭhāpetvā chāyāya nisinnā divasaṃ khepetvā, atthaṃ gate suriye, sāyamāsaṃ bhuñjitvā, bhūmiyā sītalāya jātāya, sakaṭāni yojetvā gacchanti, samuddagamanasadisam eva gamanaṃ hoti, thalaniyāmako nāma laddhuṃ vaṭṭati, so tārakasaññāya satthaṃ tāreti. So pi satthavāho tasmiṃ kāle iminā va niyāmena taṃ kantāraṃ gacchanto ekūnasaṭṭhiyojanāni gantvā "idāni ekaratten' eva marukantārā nikkhamanaṃ bhavissatī" ti sāyamāsaṃ bhuñjitvā sabbaṃ dārūdakaṃ khepetvā sakaṭāni yojetvā pāyāsi. Niyāmako purimasakaṭe āsandiṃ santharāpetvā ākāse tārakā olokento "ito pājethā" ti vadamāno nipajji.

So dīgham addhānaṃ aniddāyanabhāvena kilanto niddaṃ okkami, goṇe nivattitvā āgatamaggam eva gaṇhante na aññāsi. Goṇā sabbarattiṃ agamaṃsu. Niyāmako aruṇuggamanavelāya pabuddho nakkhattaṃ oloketvā "sakaṭāni nivattetha nivattethā" ti āha. Sakaṭāni nivattetvā paṭipātiṃ karontānaṃ yeva aruṇo uggamano. Manussā "hiyyo amhākaṃ niviṭṭhakhandhāvāraṭṭhānam ev' etaṃ, dārūdakaṃ pi no khīṇam, idāni 'mhā naṭṭhā" ti sakaṭāni mocetvā parivattakena ṭhapetvā matthake maṇḍapaṃ katvā attano attano sakaṭassa heṭṭhā anusocantā nipajjiṃsu.

Bodhisatto "mayi viriyaṃ ossajante sabbe vinassissantī" ti pāto sītalavelāyam eva āhiṇḍanto ekaṃ dabbatiṇagaccham disvā "imāni tiṇāni heṭṭhā udakasinehena uṭṭhitāni bhavissantī"

ti cintetvā kuddālaṃ gāhāpetvā taṃ padesaṃ khaṇāpesi. Saṭṭhihatthaṭṭhānaṃ khaṇiṃsu. Ettakaṃ ṭhānaṃ khaṇitvā paharantānaṃ kuddālo heṭṭhā pāsāṇe paṭihaññi, pahaṭamatte sabbe viriyaṃ ossajiṃsu. Bodhisatto pana "imassa pāsāṇassa heṭṭhā udakena bhavitabban" ti otaritvā pāsāṇe ṭhito onamitvā sotaṃ odahitvā saddaṃ āvajjento heṭṭhā udakassa pavattanasaddaṃ sutvā uttaritvā cūlūpaṭṭhākaṃ āha: "tāta, tayā viriye ossaṭṭhe sabbe vinassissāma, tvaṃ viriyaṃ anossajitvā imaṃ ayakūṭaṃ gahetvā āvāṭaṃ otaritvā etasmiṃ pāsāṇe pahāraṃ dehī" ti. So tassa vacanaṃ sampaṭicchitvā, sabbesu viriyam ossajitvā ṭhitesu pi, viriyaṃ anossajanto otaritvā pāsāṇe pahāraṃ adāsi. Pāsāṇo majjhe bhijjitvā heṭṭhā patitvā sotaṃ sannirumbhitvā aṭṭhāsi. Tālakkhandhappamāṇā udakavaṭṭi uggañchi. Sabbe pānīyaṃ pivitvā nahāyiṃsu. Atirekāni akkhayugādīni phāletvā yāgubhattaṃ pacitvā bhuñjitvā goṇe ca bhojetvā, suriye atthaṃ gate, udakāvāṭasamīpe dhajaṃ bandhitvā icchitaṭṭhānaṃ agamiṃsu. Te tattha bhaṇḍaṃ vikkiṇitvā dviguṇaṃ catugguṇaṃ bhogaṃ labhitvā attano vasanaṭṭhānam eva agamiṃsu. Te tattha yāvatāyukaṃ ṭhatvā yathākammaṃ gatā. Bodhisatto pi dānādīni puññāni katvā yathākammam eva gato.

Sammāsambuddho imaṃ dhammadesanaṃ kathetvā abhisambuddho va imaṃ gāthaṃ kathesi:

Akilāsuno vaṇṇupathe khaṇantā | udaṅgaṇe tattha papaṃ avinduṃ,
evaṃ muni viriyabalūpapanno | akilāsu vinde hadayassa santiṃ ti.

3. Suppāraka-Jātaka

Atīte Bharuraṭṭhe Bharurājā nāma rajjaṃ kāresi. Bharukacchaṃ nāma paṭṭanagāmo ahosi. Tadā Bodhisatto Bharukacche niyyāmajeṭṭhassa putto hutvā nibbatti pāsādiko suvaṇṇavaṇṇo. Suppāraka-kumāro ti 'ssa nāmaṃ kariṃsu. So mahantena parivārena vaḍḍhanto soḷasavassakāle yeva niyyānakasippe nipphattiṃ patvā aparabhāge pitu accayena niyyāmakajeṭṭhako hutvā niyyāmakakammaṃ akāsi, paṇḍito-ñāṇasampanno ahosi, tena ārūḷhanāvāya vyāpatti nāma n' atthi. Tassa aparabhāge loṇajalapahaṭāni dve pi cakkhūni nassiṃsu. So tato paṭṭhāya niyyāmakajeṭṭho hutvā pi

niyyāmakakammaṃ akatvā "rājānaṃ nissāya jīvissāmī" ti rājānaṃ upasaṃkami. Atha naṃ rājā agghāpaniyakamme ṭhapesi. Tato paṭṭhāya raññο hatthiratanaṃ assaratanaṃ muttasāramaṇisārādīni agghāpeti.

Ath' ekadivasaṃ "raññο maṅgalahatthī bhavissatī" ti kāḷapāsāṇakūṭavaṇṇaṃ ekaṃ vāraṇaṃ ānesuṃ. Taṃ disvā rājā "paṇḍitassa dassethā" ti āha. Atha naṃ tassa santikaṃ nayiṃsu. So hatthena tassa sarīraṃ parimadditvā "nāyaṃ maṅgalahatthī bhavituṃ anucchaviko, pacchāvāmanakadhātuko esa, etaṃ hi mātā vijāyamānā aṃsena paṭicchituṃ nāsakkhi, tasmā bhūmiyaṃ patitvā pacchimapādehi vāmanakadhātuko jāto" ti āha. Hatthiṃ gahetvā āgate pucchiṃsu. Te "saccaṃ paṇḍito kathetī" ti vadiṃsu. Taṃ kāraṇaṃ rājā sutvā tuṭṭho tassa aṭṭha kahāpaṇe dāpesi.—Pun' ekadivasaṃ "raññο maṅgalasso bhavissatī" ti ekaṃ assaṃ ānayiṃsu. Tam pi rājā paṇḍitassa santikaṃ pesesi. So hatthena parāmasitvā "ayaṃ maṅgalasso bhavituṃ na yutto, etassa hi jātadivase yeva mātā mari, tasmā mātu khīraṃ alabhanto na sammā vaḍḍhito" ti āha. Sā pi 'ssa kathā saccā va ahosi. Tam pi sutvā rājā tussitvā aṭṭh' eva kahāpaṇe dāpesi.—Atb' ekadivasaṃ "maṅgalaratho bhavissatī" ti rathaṃ āhariṃsu, tam pi rājā tassa santikaṃ pesesi. So taṃ hatthena parāmasitvā "ayaṃ ratho susirarukkhena kato, tasmā raññο nānucchaviko" ti āha. Sā pi 'ssa kathā saccā va ahosi. Rājā tam pi sutvā aṭṭh' eva kahāpaṇe dāpesi.—Ath' assa kambalaratanaṃ mahagghaṃ ānayiṃsu. Tam pi tass' eva pesesi. So hatthena parāmasitvā "imassa mūsikacchinnaṃ ekaṃ ṭhānaṃ atthī" ti āha. Sodhentā taṃ disvā raññο ārocesuṃ. Rājā tussitvā aṭṭh' eva kahāpaṇe dāpesi.

So cintesi: "ayaṃ rājā evarūpāni pi acchariyāni disvā aṭṭh' eva kahāpaṇe dāpesi, imassa dāyo nahāpitadāyo, nahāpitassa jātako bhavissati, kim me evarūpena rājupaṭṭhānena, attano vasanaṭṭhānam eva gamissāmī" ti so Bharukacchapaṭṭanam eva paccāgami. Tasmiṃ tattha vasante vāṇijā nāvaṃ sajjetvā "kaṃ niyyāmakaṃ karissāmā" ti mantentā "Suppārakapaṇḍitena ārūḷhanāvā na vyāpajjati, esa paṇḍito upāyakusalo, andho samāno pi Suppārakapaṇḍito va uttamo" ti taṃ upasaṃkamitvā "niyyāmako no hohī" ti vatvā, "tāta, ahaṃ andho, kathaṃ niyyāmakakammaṃ karissāmī" ti vutte, "sāmi, andhā pi tumhe yeva amhākaṃ uttamo" ti.

Punappuna yāciyamāno "sādhu tātā, tumhehi ārocitasaññāya niyyāmako bhavissāmī" ti tesaṃ nāvaṃ abhirūhi.

Te nāvāya mahāsamuddaṃ pakkhandiṃsu. Nāvā satta divasāni nirupaddavā agamāsi, tato akālavātaṃ uppātitaṃ uppajji, nāvā cattāro māse pakatisamuddapiṭṭhe vicaritvā Khuramālasamuddaṃ nāma pattā. Tattha macchā manussasamānasarīrā khuranāsā udake ummujjanimujjaṃ karonti. Tasmiṃ pana samudde vajiraṃ uppajjati. Mahāsatto "sac' āhaṃ 'ayaṃ vajirasamuddo' ti evaṃ etesaṃ kathessāmi lobhena bahuṃ vajiraṃ gaṇhitvā nāvaṃ osīdāpessantī" ti tesaṃ anācikkhitvā va nāvaṃ laggāpetvā upāyen' ekaṃ yottaṃ gahetvā macchagahaṇaniyāmena jālaṃ khipāpetvā vajirasāraṃ uddharitvā nāvāya pakkhipitvā aññaṃ appagghabhaṇḍaṃ chaḍḍāpesi.—Nāvā taṃ samuddaṃ atikkamitvā parato Aggimālaṃ nāma gatā. So pajjalita-aggikkhandho viya majjhantikasuriyo viya ca obhāsaṃ muñcanto aṭṭhāsi. Tasmiṃ pana samudde suvaṇṇaṃ ussannaṃ ahosi. Mahāsatto purimanayen' eva tato pi suvaṇṇaṃ gāhāpetvā nāvāya pakkhipi.—Nāvā taṃ pi samuddaṃ atikkamitvā khīraṃ viya dadhiṃ viya ca obhāsantaṃ Dadhimālaṃ nāma samuddaṃ pāpuṇi. Tasmiṃ pana samudde rajataṃ ussannaṃ. So taṃ pi upāyena gāhāpetvā nāvāya pakkhipāpesi.—Nāvā taṃ pi samuddaṃ atikkamitvā nīlakusatiṇaṃ viya sampannasassaṃ iva ca obhāsamānaṃ Nīlavaṇṇakusamālaṃ nāma samuddaṃ pāpuṇi. Tasmiṃ pana samudde nīlamaṇiratanaṃ ussannaṃ ahosi. So taṃ pi upāyena gāhāpetvā nāvāya pakkhipāpesi.—Nāvā taṃ pi samuddaṃ atikkamitvā nalavanaṃ viya ca veḷuvanaṃ viya ca khāyamānaṃ Nalamālaṃ nāma samuddaṃ pāpuṇi. Tasmiṃ pana samudde vaṃsarāgaveḷuriyaṃ ussannaṃ. So taṃ pi gāhāpetvā nāvāya pakkhipāpesi.

Vāṇijā Nalamāliṃ atikkamitvā Vaḷabhāmukhasamuddaṃ nāma passiṃsu, tattha udakaṃ kaḍḍhitvā kaḍḍhitvā sabbatobhāgena uggacchati, tasmiṃ sabbatobhāgena uggatodakaṃ sabbatobhāgena chinnataṭamahāsobbho viya paññāyati, ūmiyā uggatāya ekato papātasadisaṃ hoti, bhayajanano saddo uppajjati sotāni bhindanto viya hadayaṃ phālento viya. Bodhisatto "tātā, imaṃ Vaḷabhāmukhaṃ samuddaṃ pattā nivattituṃ samatthā nāvā nāma n' atthi, ayaṃ sampattanāvaṃ nimujjāpetvā vināsaṃ pāpetī" ti āha. Taṃ ca nāvaṃ satta manussasatāni abhirūhiṃsu, te sabbe maraṇa-

bhayabhītā ekappahāren' eva Avīcimhi paccamānā sattā viya atikaruṇasaraṃ muñciṃsu. Mahāsatto "ṭhapetvā maṃ añño etesaṃ sotthibhāvaṃ kātuṃ samattho nāma n' atthi, saccakiriyāya tesaṃ sotthiṃ karissāmī" ti cintetvā te āmantetvā "tātā, maṃ khippaṃ gandhodakena nahāpetvā ahatavatthāni nivāsāpetvā puṇṇapātiṃ sajjetvā nāvāya dhure ṭhapethā" ti. Te vegena tathā kariṃsu. Mahāsatto ubhohi hatthehi puṇṇapātiṃ gahetvā nāvāya dhure ṭhito saccakiriyaṃ karonto [osāna-]gātham āha :

Yato sarāmi attānaṃ, yato patto 'smi viññutaṃ,
nābhijānāmī saṃcicca ekapāṇam pi hiṃsitaṃ,
etena saccavajjena sotthiṃ nāvā nivattatū ti.

Cattāro māse videsaṃ pakkhantā nāvā nivattitvā iddhimā viya iddhānubhāvena ekadivasen' eva Bharukacchapaṭṭanaṃ agamāsi, gantvā ca pana thale pi aṭṭhūsabhamattaṃ ṭhānaṃ pakkhanditvā nāvikassa gharadvāre aṭṭhāsi. Mahāsatto tesaṃ vāṇijānaṃ suvaṇṇa-rajata-maṇi-ppavāḷa-vajirāni bhājetvā adāsi, "ettakehi vo ratanehi alaṃ, mā puna samuddaṃ pavisitthā" ti ca tesaṃ ovādaṃ datvā yāvajīvaṃ dānādīni puññāni katvā devapuraṃ pūresi.

4. Sujāta-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto kuṭumbikagehe nibbatti. Sujātakumāro ti 'ssa nāmaṃ kariṃsu. Tassa vayappattassa pitāmaho kālam akāsi. Ath' assa pitā pitukālakiriyato paṭṭhāya sokasamappito āḷāhanato aṭṭhīni āharitvā attano ārāme mattikathūpaṃ katvā tāni tattha nidahitvā gatagatavelāya thūpaṃ pupphehi pūjetvā āvajjanto paridevati, n' eva nahāyati na vilimpati na bhuñjati na kammante vicāreti. Taṃ disvā Bodhisatto "pitā me ayyakassa matakālato paṭṭhāya sokābhibhūto carati, ṭhapetvā kho pana maṃ añño etaṃ saññāpetuṃ na sakkoti, ekena naṃ upāyena nissokaṃ karissāmī" ti bahinagare ekaṃ matagonaṃ disvā tiṇañ ca pānīyañ ca āharitvā tassa purato katvā "khāda khāda, piva pivā" ti vadati. Āgatāgatā naṃ disvā "samma Sujāta, kiṃ ummattako si, matagoṇassa tiṇodakaṃ desī" ti vadanti.

So kiñci na paṭivadati. Ath' assa pitu santikaṃ gantvā "putto te ummattako jāto, matagoṇassa tiṇodakaṃ detī" ti āhaṃsu. Taṃ sutvā kuṭumbikassa pitusoko apagato, puttasoko patiṭṭhito. So vegena gantvā "nanu tvaṃ, tāta Sujāta, paṇḍito, kiṃkāraṇā matagoṇassa tiṇodakaṃ desī" ti vatvā dve gāthā abhāsi :

Kiṃ nu santaramāno va lāyitvā haritaṃ tiṇaṃ
'khāda khādā' ti lapasi gatasattaṃ jaraggavaṃ.
Na hi annena pānena mato goṇo samuṭṭhahe,
tañ ca tucchaṃ vilapasi yathā taṃ dummatī tathā ti.

Tato Bodhisatto dve gāthā abhāsi :

Tath' eva tiṭṭhati sīsaṃ hatthapādā ca vāladhi,
sotā tath' eva tiṭṭhanti, maññe goṇo samuṭṭhahe.
N' ev' ayyakassa sīsaṃ vā hatthapādā ca dissare,
rudaṃ mattikathūpasmiṃ nanu tvañ ñeva dummatī ti.

Taṃ sutvā Bodhisattassa pitā "mama putto paṇḍito, idhalokaparalokakiccaṃ jānāti, mama saññāpanatthāya etaṃ kammaṃ akāsī" ti cintetvā "tāta Sujāta paṇḍita, 'sabbe saṃkhārā aniccā' ti me ñātaṃ, ito paṭṭhāya na socissāmi, pitusokaharaṇaputtena nāma tādisena bhavitabban" ti vatvā puttassa thutiṃ karonto—

Ādittaṃ vata maṃ santaṃ ghatasittaṃ va pāvakaṃ
vārinā viya osiñcaṃ sabbaṃ nibbāpaye daraṃ.
Abbahi vata me sallaṃ yam āsi hadayanissitaṃ,
yo me sokaparetassa pitusokaṃ apānudi.
So 'haṃ abbūḷhasallo 'smi vītasoko anāvilo,
na socāmi na rodāmi tava sutvāna māṇava.
Evaṃ karonti sappaññā ye honti anukampakā,
vinivattayanti sokamhā, Sujāto pitaraṃ yathā ti.

5. Kuṭidūsaka-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto Siṅgilasakuṇayoniyaṃ nibbattitvā vayappatto attano manāpaṃ anovassakaṃ kulāvakaṃ katvā Himavantapadese vasati. Ath' eko

makkaṭo, vassakāle acchinnadhāre deve vassante, sītapiḷito dante khādanto Bodhisattassa avidūre nisīdi. Bodhisatto taṃ tathā kilamantaṃ disvā tena saddhiṃ sallapanto paṭhamaṃ gātham āha:

Manussass' eva te sīsaṃ hatthapādā ca vānara,
atha kena nu vaṇṇena agāran te na vijjatī ti.

Taṃ sutvā vānaro dutiyaṃ gātham āha:

Manussass' eva me sīsaṃ hatthapādā ca Siṅgila,
y' āhu seṭṭhā manussesu sā me paññā na vijjatī ti.

Taṃ sutvā Bodhisatto itaraṃ gāthadvayam āha:

Anavaṭṭhitacittassa labucittassa dūbhino
niccaṃ adhuvasīlassa sukhabhāvo na vijjati.
So karassu ānubhāvaṃ, vītivattassu sīliyaṃ,
sītavātaparittānaṃ karassu kuṭavaṃ kapī ti.

Makkaṭo cintesi: "ayaṃ tāva attano anovassakaṭṭhāne nisinnabhāvena maṃ paribhavati, na nisīdāpessāmi naṃ imasmiṃ kuṭave" ti. Tato Bodhisattaṃ gaṇhitukāmo pakkhandi. Bodhisatto uppatitvā aññattha gato. Makkaṭo kuṭavaṃ viddhaṃsetvā cuṇṇavicuṇṇaṃ katvā pakkāmi.

6. Nakkhatta-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente nagaravāsino janapadavāsīnaṃ dhītaraṃ vāretvā divasaṃ ṭhapetvā attano kulūpakaṃ ājīvikaṃ pucchiṃsu: "bhante, ajja amhākaṃ eka maṅgalakiriyā, sobhanaṃ nu kho nakkhattan" ti. So "ime attano ruciyā divasaṃ ṭhapetvā idāni maṃ pucchantī" ti kujjhitvā "ajja nesaṃ maṅgalantarāyaṃ karissāmī" ti cintetvā "ajja asobhanaṃ nakkhattaṃ, sace karotha mahāvināsam pāpuṇissathā" ti āha. Te tassa saddahitvā nāgamiṃsu. Janapadavāsino tesaṃ anāgamanaṃ ñatvā "te ajja divasaṃ ṭhapetvā pi na āgatā, kin no tehī" ti aññesaṃ dhītaraṃ adaṃsu.

Nagaravāsino punadivase āgantvā dārikaṃ yāciṃsu. Janapadavāsino "tumhe nagararavāsino nāma chinnahirikā gahapatikā, divasaṃ ṭhapetvā dārikaṃ na gaṇhittha, mayaṃ tumhākaṃ anāgamanabhāvena aññesaṃ adambhā" ti.—"Mayaṃ ājīvikaṃ paṭipucchitvā 'nakkhattaṃ na sobhanan' ti nāgatā, detha no dārikan" ti.—"Amhehi tumhākaṃ anāgamanabhāvena aññesaṃ dinnā, idāni dinnadārikaṃ kathaṃ puna ānessāmā" ti.

Evaṃ tesu aññamaññaṃ kalahaṃ karontesu eko nagaravāsipaṇḍitapuriso ekena kammena janapadaṃ gato. Tesaṃ nagaravāsīnaṃ "mayaṃ ājīvikaṃ pucchitvā nakkhattassa asobhanabhāvena nāgatā" ti kathentānaṃ sutvā, "nakkhattena ko attho, nanu dārikāya laddhabhāvo va nakkhattan" ti vatvā imaṃ gāthaṃ āha:

Nakkhattaṃ paṭimānentaṃ attho bālaṃ upaccagā,
attho atthassa nakkhattaṃ, kim karissanti tārakā ti.

Nagaravāsino kalahaṃ katvā dārikaṃ alabhitvā va agamaṃsu.

7. Mahosadha's Wit

Tadā rājā tussitvā Senakaṃ pucchi: "kiṃ Senaka ānema paṇḍitan" ti. So lābhamaccharena "na ettakena paṇḍito hoti, āgamehī" ti āha. Tassa vacanaṃ sutvā rājā cintesi: "Mahosadhapaṇḍito dārakapaññō pi mama manaṃ gaṇhi. Senako evaṃvidhaṃ paṇḍitaṃ ānetuṃ na deti, kiṃ me Senakena, ānessāmi nan" ti. So mahantena parivārena gāmaṃ pāyāsi. Tassa maṅgalassaṃ abhirūhitvā gacchantassa, assassa pādo phālitabhūmiyā antaraṃ pavisitvā bhijji. Rājā tato va nivattitvā nagaraṃ pāvisi. Atha naṃ Senako upasaṃkamitvā: "mahārāja, tumhe maṃ anatthakāmaṃ katvā, 'passatha āgametha tāvā' ti vutte pi, atiturita nikkhamittha, paṭhamagamanen' eva maṅgalassassa pādo bhinno" ti. So tassa vacanaṃ sutvā tuṇhī hutvā pun' ekadivasaṃ tena saddhiṃ mantesi: 'kiṃ Senaka Mahosadha-paṇḍitaṃ ānemā" ti. "Tena hi deva sayaṃ agantvā dūtaṃ pesetha: 'paṇḍita, amhākaṃ tava santikaṃ āgacchantānaṃ

assassa pādo bhinno, assataraṇ no pesetu, seṭṭhataraṇ cā' ti ; yadi assataraṃ pesessati sayaṃ āgamissati, seṭṭhataraṃ pesento pitaraṃ pesessati. Ayaṃ eko no pañho bhavissatī" ti. Rājā "sādhū" ti sampaṭicchitvā tathā vatvā dūtaṃ pesesi.

Paṇḍito dūtavacanaṃ sutvā, "rājā mamañ c' eva pitarañ ca me passitukāmo" ti cintetvā pitusantikaṃ gantvā vanditvā: "tāta, rājā tumhe ca mamañ ca daṭṭhukāmo; tumhe paṭhamataraṃ seṭṭhisahassaparivutā gacchatha, gacchantā ca tucchahatthā agantvā navasappipūraṃ candanakaraṇḍakaṃ ādāya gacchatha, rājā tumhehi saddhiṃ paṭisanthāraṃ katvā, 'gahapati-patirūpaṃ āsanaṃ ñatvā nisīdathā' ti vakkhati, tumhe tathārūpaṃ āsanaṃ ñatvā nisīdeyyātha; tumhākaṃ nisinnakāle ahaṃ āgamissāmi, rājā mayā pi saddhiṃ paṭisanthāraṃ katvā, 'paṇḍita, tavānurūpaṃ āsanaṃ ñatvā nisīdā' ti vakkhati; athāhaṃ tumhe olokessāmi, tumhe tāya saññāya āsanā vuṭṭhāya 'tāta Mahosadha-paṇḍita, imasmiṃ āsane nisīdā' ti vadeyyātha. Ajj' eko pañho matthakaṃ pāpuṇissatī" ti.

So "sādhū" ti sampaṭicchitvā vuttanayen' eva gantvā attano dvāre ṭhitabhāvaṃ rañño ārocāpetvā, "pavisatū" ti pesite, pavisitvā rājānaṃ vanditvā ekamantaṃ aṭṭhāsi. Rājā tena saddhiṃ paṭisanthāraṃ katvā, "gahapati, tava putto Mahosadha-paṇḍito kuhiṃ" ti pucchi. "Pacchato āgacchati, devā" ti. Rājā 'āgacchatī' ti sutvā tuṭṭhamānaso hutvā, attano yuttāsanaṃ ñatvā nisīdā" ti āha. So attano yuttāsanaṃ ñatvā ekamantaṃ nisīdi.

Mahāsatto pi alaṃkatapaṭiyatto dārakasahassaparivuto alaṃkatarathe nisīditvā nagaraṃ pavisanto parikhāpiṭṭhe ekaṃ gadrabhaṃ disvā thāmasampanne māṇave āṇāpesi: "etaṃ gadrabhaṃ anubandhitvā gahetvā, yathā saddaṃ na karoti evam assa mukhabandhanaṃ katvā, ekasmiṃ attharake vaṭṭetvā aṃsenādāya gacchathā" ti. Te tathā kariṃsu. Bodhisatto pi mahantena parivārena nagaraṃ pāvisi. Mahājano "esa kira Sirivaḍḍhakaseṭṭhino putto Mahosadho paṇḍito nāma, esa kira jāyamāno osadhaghaṭikaṃ hatthena gahetvā jāto, iminā kira te ettakānaṃ vimaṃsanapañhānaṃ paṭibhāgā ñātā" ti Mahāsattaṃ abhitthavanto olokento ca tittiṃ na gacchati. So rājadvāraṃ gantvā attano āgatasāsanaṃ paṭihāresi. Rājā sutvā va tuṭṭhahaṭṭho "mama putto Mahosadha paṇḍito khippaṃ āgacchatū" ti āha.

So dārakasahassaparivuto pāsādaṃ abhirūhitvā rājānaṃ vanditvā ekamantaṃ aṭṭhāsi. Rājā taṃ disvā va somanassappatto hutvā madhurapaṭisanthāraṃ katvā "paṇḍita, patirūpaṃ āsanaṃ ñatvā nisīdā" ti āha. So pitaraṃ olokesi. Ath' assa pitā olokitasaññāya uṭṭhāya "paṇḍita, imasmiṃ āsane nisīdā" ti āha. So tasmiṃ nisīdi. Taṃ tattha nisinnaṃ disvā va Senaka-Pukkusa-Kāvinda-Devindā c' eva aññe ca 'andhabālā' ti pāṇiṃ paharitvā mahāhasitaṃ hasitvā "imaṃ andhabālaṃ 'paṇḍitā' ti vadanti, so pitaraṃ āsanā uṭṭhāpetvā sayaṃ nisīdati, imaṃ 'paṇḍitā' ti vattuṃ ayuttan" ti paribāsaṃ kariṃsu; rājā pi dummukho ahosi. Atha naṃ Mahāsatto pucchi: " kiṃ mahārāja, dummukh' atthā " ti.—"Āma paṇḍita, dummukho 'mhi, savanaṃ eva te manāpaṃ, dassanaṃ amanāpaṃ jātan" ti.—"Kiṃkāraṇā" ti.—"Pitaraṃ āsanā vuṭṭhāpetvā nisinnattā" ti.—"Kiṃ pana tvaṃ mahārāja 'sabbaṭṭhānesu puttehi pitā va uttamo' ti maññasī" ti.—"Āma paṇḍitā" ti. Atha naṃ Mahāsatto "nanu mahārāja tumhehi ' amhākaṃ assataraṃ vā pesetu, seṭṭhataraṃ vā ' ti sāsanaṃ pahitan" ti vatvā, āsanā vuṭṭhāya te māṇave oloketvā, " tumhehi gahitagadrabhaṃ ānethā" ti āṇāpetvā raññō pādamūle nipajjāpetvā " mahārāja, ayaṃ gadrabho kiṃ agghatī " ti pucchi.—"Sace upakārako, aṭṭha kahāpaṇe agghatī " ti.—Imaṃ pana gadrabhaṃ paṭicca ājānīyavaḷavāya kucchimhi vutthassataro kiṃ agghatī " ti.—"Anaggho, paṇḍitā " ti.—" Deva, kasmā evaṃ kathetha, nanu tumhehi idān' eva vuttaṃ: ' sabbaṭṭhānesu puttehi pitā va uttamo' ti. Sace taṃ saccaṃ, tumhākaṃ vāde assatarato gadrabho uttamo hoti. Kiṃ mahārāja, tumhākaṃ paṇḍitā ettakam pi jānituṃ asakkontā pāṇiṃ paharitvā hasanti. Aho tumhākaṃ paṇḍitānaṃ paññāsampatti. Kuto vo ete laddhā " ti cattāro pi paṇḍite paribhāsitvā rājānaṃ imāya gāthāya ajjhabhāsi:

Haṃsi tuvaṃ evaṃ maññesi 'seyyo
puttena pitā' ti, rājaseṭṭha,
hand' assatarassa te ayaṃ,
assatarassa hi gadrabho pitā ti.

Evañ ca pana vatvā "āma mahārāja, sace puttato pitā seyyo, mama pitaraṃ gaṇhatha; sace pitito putto seyyo, maṃ gaṇhatha tumhākaṃ atthāyā" ti. Rājā somanassappatto ahosi. Sabbarājaparisā "su-kathito paṇḍitena pañho" ti unnādādīni sādhukāra-

sahassāni adāsi; aṅgulipoṭhā ca celukkhepasahassāni ca pavattiṃsu, cattāro paṇḍitā dummukhā ahesuṃ.

[Mātāpitunnaṃ guṇaṃ jānanto Bodhisattena sadiso n' atthi. So kasmā evaṃ akāsī ti. Na ca pitu avamānatthāya; raññā pana 'assataraṃ vā pesetu, seṭṭhataraṃ vā' ti pesitaṃ, tasmā tassa paññassa āvibhāvanatthaṃ attano ca paṇḍitabhāvassa ñāpanatthaṃ catunnaṃ paṇḍitānaṃ nippabhākaraṇatthaṃ evaṃ akāsī ti.]

8. Latukika-Jātaka

[*Vandāmi taṃ kuñjara saṭṭhihāyanan* ti. Idaṃ Satthā Veḷuvane viharanto Devadattaṃ ārabbha kathesi. Ekasmiṃ hi divase dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ: "āvuso Devadatto kakkhalo pharuso sāhasiko, sattesu karuṇāmattakam pi 'ssa n' atthī" ti. Satthā āgantvā "kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā" ti pucchitvā, "imāya nāmā" ti vutte, na bhikkhave idān' eva pubbe p' esa nikkaruṇo yevā" ti vatvā atītaṃ āhari.]

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto hatthiyoniyaṃ nibbattitvā vayappatto pāsādiko mahākāyo asītisahassavāraṇaparivāro yūthapati hutvā Himavantapadese vihāsi. Tadā ekā laṭukikā sakuṇikā hatthīnaṃ vicaraṇaṭṭhāne aṇḍāni nikkhipi. Tāni pariṇatāni bhinditvā sakuṇapotakā nikkhamiṃsu. Tesu avirūḷhapakkhesu uppatituṃ asakkontesu yeva Mahāsatto asītisahassavāraṇaparivuto gocarāya caranto taṃ padesaṃ sampatto. Taṃ disvā laṭukikā cintesi: "ayaṃ hatthirājā mama potake madditvā māressati, handa naṃ puttakānaṃ parittānatthāya dhammikaṃ rakkhaṃ yācāmī" ti. Sā ubho pakkhe ekato katvā tassa purato ṭhatvā paṭhamaṃ gāthaṃ āha:

Vandāmi taṃ kunjara saṭṭhihāyanaṃ
āraññakaṃ yūthapatiṃ yasassiṃ,
pakkhhehi taṃ pañjalikaṃ karomi:
mā me vadhī puttake dubbalāyā ti.

Mahāsatto "mā cintayi laṭukike, ahan te puttake rakkhissan" ti sakuṇapotakānaṃ upari gantvā, asītiyā hatthisahassesu gatesu, laṭukikaṃ āmantetvā "amhākaṃ pacchato eko ekacārikahatthi āgacchati, so amhākaṃ vacanaṃ na karissati, tasmim āgate tam pi yācitvā puttakānaṃ sotthibhāvaṃ kareyyāsī" ti vatvā pakkāmi.

Sā pi tassa paccuggamanaṃ katvā ubhohi pakkhehi añjaliṃ katvā dutiyaṃ gāthaṃ āha:

Vandāmi taṃ kuñjara ekacāriṃ
āraññakaṃ pabbatasānugocaraṃ,
pakkhehi taṃ pañjalikaṃ karomi:
mā me vadhī puttake dubbalāyā ti.

So tassa vacanaṃ sutvā tatiyaṃ gāthaṃ āha:

Vadhissāmi te laṭukike puttakāni,
kim me tuvaṃ kāhasi dubbalāsi,
sataṃ sahassāni pi tādisīnaṃ
vāmena pādena papothayeyyan ti.

Evañ ca pana vatvā so tassa puttake pādena saṃcuṇṇetvā nadanto pakkāmi. Laṭukikā rukkhasākhāya nisīditvā "idāni tvaṃ nadanto gaccha, katipāhen' eva me kiriyaṃ passissasi, kāyabalato ñāṇabalassa mahantatarabhāvaṃ na jānāsi, bho jānāpessāmi tan" ti taṃ santajjayamānā catutthaṃ gāthaṃ āha:

Na h' eva sabbattha balena kiccaṃ,
balaṃ hi bālassa vadhāya hoti;
karissāmi te nāgarāja anatthaṃ
yo me vadhī puttake dubbalāyā ti.

Evaṃ vatvā katipāhaṃ ekaṃ kākaṃ upaṭṭhahitvā, tena tuṭṭhena "kin te karomī" ti vuttā, "sāmi, aññaṃ kātabbaṃ n' atthi, etassa pana ekacārivāraṇassa tuṇḍena paharitvā tumhehi akkhīni bhinnāni paccāsiṃsāmī" ti āha. Sā, tena "sādhū" ti sampaṭicchite, ekaṃ nīlamakkhikaṃ upaṭṭhahi, tāya pi "kin te karomī" ti vuttā, "iminā kākena ekacārivāraṇassa akkhīsu bhinnesu tumhehi tattha āsāṭikaṃ pātitaṃ icchāmī" ti vatvā, tāya pi "sādhū" ti vutte, ekaṃ maṇḍūkaṃ upaṭṭhahitvā, tena "kiṃ karomī" ti vuttā, yadā esa ekacārivāraṇo andho hutvā pānīyaṃ pariyesati tadā pabbata-matthake ṭhitā saddaṃ katvā, etasmiṃ pabbatamatthakaṃ abhirūḷhe, otaritvā papāte saddaṃ kareyyātha, ettakaṃ ahaṃ tumhākaṃ santikā paccāsiṃsāmī" ti āha. So pi tassā vacanaṃ sutvā "sādhū" ti sampaṭicchi.

Ath' ekadivasaṃ kāko vāraṇassa dve pi akkhīni tuṇḍena bhindi, makkhikā āsāṭikaṃ pātesi. So puḷavehi khajjanto vedanamatto pipāsāya abhibhūto pānīyaṃ pariyesamāno vicari. Tasmiṃ kāle maṇḍūko pabbatamatthake ṭhatvā saddam akāsi. Vāraṇo "ettha pānīyaṃ bhavissatī" ti pabbataṃ abhirūhi. Atha maṇḍūko otaritvā papāte ṭhatvā saddam akāsi. Vāraṇo "ettha pānīyaṃ bhavissatī" ti papātābhimukho gacchanto pavaṭṭetvā pabbatapāde patitvā jīvitakkhayaṃ pāpuṇi. Laṭukikā tassa matabhāvaṃ ñatvā "diṭṭhā me paccāmittassa piṭṭhī" ti haṭṭhatuṭṭhā tassa khandhe caṃkamitvā yathākammaṃ gatā.

[Satthā "na bhikkhave kenaci saddhiṃ veraṃ nāma kātabbaṃ, evaṃbalasampannaṃ nāma vāraṇaṃ ime cattāro janā ekato hutvā jīvitakkhayaṃ pāpesun" ti—

Kākañ ca passa laṭukikaṃ maṇḍūkaṃ nīlamakkhikaṃ,
ete nāgaṃ aghātesuṃ, passa verassa verinaṃ,
tasmā hi veraṃ na kayirātha api yena ca kenacī ti

imaṃ *abhisambuddha*-gāthaṃ vatvā jātakaṃ samodhānesi : "tadā ekacārihatthi Devadatto ahosi, yūthapati pana aham evā" ti.]

9. Kuruṅgamiga-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto Kuruṅga-migo hutvā ekasmiṃ araññāyatane phalāni khādanto vasati. So ekasmiṃ kāle phalasampanne sepaṇṇirukkhe sepaṇṇiphalāni khādati. Ath' eko gāmavāsi-aṭṭaka-luddako phalarukkhamūlesu migānaṃ padāni upadhāretvā uparirukkhe aṭṭakaṃ bandhitvā tattha nisīditvā phalāni khāditum āgatāgate mige sattiyā vijjhitvā tesaṃ maṃsaṃ vikkiṇanto jīvikaṃ kappeti. So ekadivasaṃ tasmiṃ rukkhamūle Bodhisattassa padavalañjaṃ disvā tasmiṃ sepaṇṇirukkhe aṭṭakaṃ bandhitvā pāto va bhuñjitvā sattiṃ ādāya vanaṃ pavisitvā taṃ rukkhaṃ abhirūhitvā aṭṭake nisīdi. Bodhisatto pi pāto va vasanaṭṭhānā nikkhamitvā "sepaṇṇiphalāni khādissāmī" ti āgamma taṃ rukkhamūlaṃ sahasā va apavisitvā "kadāci aṭṭakaluddakā rukkhesu aṭṭakaṃ bandhanti, atthi nu kho evarūpo upaddavo" ti pariganhanto bāhirato va aṭṭhāsi. Luddako pi Bodhisattassa anāgamanabhāvaṃ ñatvā aṭṭake nisinno va sepaṇṇiphalāni khipitvā tassa purato pātesi. Bodhisatto "imāni phalāni āgantvā mayhaṃ purato patanti, atthi nu kho upari luddako" ti

punappuna ullokento luddakaṃ disvā apassanto viya hutvā "ambho rukkha, pubbe tvaṃ olambakaṃ cārento viya ujukam eva phalāni pātesi, ajja pana te rukkhadhammo pariccatto, evaṃ tayā rukkhadhamme pariccatte aham pi aññaṃ rukkhamūlaṃ upasaṃkamitvā mayhaṃ āhāraṃ pariyesissāmī" ti vatvā imaṃ gātham āha:

Ñātam etaṃ Kuruṅgassa yaṃ tvaṃ Sepaṇṇi seyyasi,
aññaṃ sepaṇṇiṃ gacchāmi, na me te ruccate phalan ti.

Ath' assa luddako aṭṭake nisinno va sattiṃ khipitvā "gaccha, viraddho dāni 'mhi tan" ti āha. Bodhisatto nivattitvā ṭhito āha: "ambho purisa, idāni si kiñcāpi maṃ viraddho, aṭṭha pana mahāniraye soḷasa ussadaniraye pañcavidhabandhanādīni ca kammakaraṇāni aviraddho yevāsī" ti evañ ca pana vatvā palāyitvā yathārucim gato. Luddako pi otaritvā yathārucim gato.

10. Nigrodhamiga-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārayamāne Bodhisatto migayoniyaṃ paṭisandhiṃ gaṇhi. So mātu kucchito nikkhanto suvaṇṇavaṇṇo ahosi, akkhīni c' assa maṇiguḷasadisāni ahesuṃ, siṅgāni rajatavaṇṇāni, mukhaṃ rattakambalapuñjavaṇṇaṃ, hatthapādapariyantā lākhāparikammakatā viya, vāladhī camarassa viya ahosi, sarīraṃ pan' assa mahantaṃ assapotakappamāṇaṃ ahosi. So pañcasatamigaparivāro araññe vāsaṃ kappesi nāmena Nigrodhamigarājā nāma. Avidūre pan' assa añño pi pañcasatamigaparivāro Sākhamigo nāma vasati, so pi suvaṇṇavaṇṇo va ahosi.

Tena samayena Bārāṇasirājā migavadhapasuto hoti, vinā maṃsena na bhuñjati, manussānaṃ kammacchedaṃ katvā sabbe negamajānapade sannipātetvā devasikaṃ migavaṃ gacchati. Manussā cintesuṃ: "ayaṃ rājā amhākaṃ kammacchedaṃ karoti, yan nūna mayaṃ uyyāne migānaṃ nivāpaṃ vapitvā pānīyaṃ sampādetvā bahumige uyyāne pavesetvā dvāraṃ bandhitvā rañño niyyādemā" ti te subbe uyyāne nivāpatiṇaṃ ropetvā udakaṃ saṃpādetvā dvāraṃ yojāpetvā nāgare ādāya muggarādi-nānāvudhahatthā araññaṃ pavisitvā mige pariyesamānā "majjhe ṭhite mige gaṇhissāmā" ti yojanamattaṃ ṭhānaṃ parikkhipitvā saṃkhipamānā Nigrodhamiga-Sākhamigānaṃ vasanaṭṭhānaṃ majjhe katvā

parikkhipiṃsu. Atha naṃ migagaṇaṃ disvā rukkhagumbādayo ca bhūmiñ ca muggarehi paharantā migagaṇaṃ gahanaṭṭhānato nīharitvā asi-satti-dhanu-ādīni āvudhāni uggiritvā mahānādaṃ nadantā naṃ migagaṇam uyyānaṃ pavesetvā dvāraṃ pidhāya rājānaṃ upasaṃkamitvā "deva, nibaddhaṃ migavaṃ gacchantā amhākaṃ kammaṃ nāsetha, amhehi araññato mige ānetvā tumhākaṃ uyyānaṃ pūritaṃ, ito paṭṭhāya tesaṃ maṃsaṃ khādathā" ti rājānaṃ āpucchitvā pakkamiṃsu.

Rājā tesaṃ vacanaṃ sutvā uyyānaṃ gantvā mige olokento dve suvaṇṇamige disvā tesaṃ abhayaṃ adāsi. Tato paṭṭhāya pana kadāci sāmaṃ gantvā ekamigaṃ vijjhitvā āneti, kadāci 'ssa bhattakārako gantvā vijjhitvā āharati. Migā dhanuṃ disvā va maraṇabhayena tajjitā palāyanti, dve tayo pahāre labhitvā kilamanti pi gilānā pi honti maraṇam pi pāpuṇanti. Migagaṇo taṃ pavattiṃ Bodhisattassa ārocesi. So Sākhaṃ pakkosāpetvā āha: "samma, bahū migā nassanti, ekaṃsena maritabbe sati ito paṭṭhāya mā kaṇḍena migā vijjhantu, dhammagaṇḍikaṭṭhāne migānaṃ vāro hotu, ekadivasaṃ mama parisāya vāro pāpuṇātu, ekadivasaṃ tava parisāya vāro pāpuṇātu, vārappatto migo gantvā dhammagaṇḍikāya sīsaṃ ṭhapetvā nipajjatu, evaṃ sante migā vaṇitā na bhavissantī" ti. So "sādhū" ti sampaṭicchi. Tato paṭṭhāya vārappatto va migo gantvā dhammagaṇḍikāya gīvaṃ ṭhapetvā nipajjati. Bhattakārako āgantvā tattha nipannakam eva gahetvā gacchati.

Ath' ekadivasaṃ Sākhamigassa parisāya ekissā gabbhinīmigiyā vāro pāpuṇi. Sā Sākhaṃ upasaṃkamitvā "sāmi, aham pi gabbhinī, puttakaṃ vijāyitvā dve janā vāraṃ gamissāma, mayhaṃ vāraṃ atikkamehī" ti āha. So "na sakkā tava vāraṃ aññesaṃ pāpetuṃ, tvam eva tuyhaṃ pattaṃ jānissasi, gacchāhī" ti āha. Sā tassa santikā anuggahaṃ alabhamānā Bodhisattaṃ upasaṃkamitvā tam atthaṃ ārocesi. So tassā vacanaṃ sutvā "hotu, gaccha tvaṃ, ahan te vāraṃ atikkamessāmī" ti sayaṃ gantvā dhammagaṇḍikāya sīsaṃ katvā nipajji. Bhattakārakā taṃ disvā "laddhābhayo migarājā gaṇḍikāya nipanno, kin nu kāraṇan" ti vegena gantvā raññō ārocesi.

Rājā tāvad eva rathaṃ āruyha mahantena parivārena āgantvā Bodhisattaṃ disvā āha: "samma migarāja, nanu mayā tuyhaṃ abhayaṃ dinnaṃ, kasmā tvaṃ idha nipanno" ti.—"Mahārāja,

gabbhinī migī āgantvā 'mama vāro aññassa pāpehī' ti āha, na sakkā kho pana mayā ekassa maraṇadukkhaṃ aññassa upari pakkhipituṃ, sv-āhaṃ attano jīvitaṃ tassā datvā tassā santakaṃ maraṇaṃ gahetvā idha nipanno, mā aññaṃ kiñci āsaṃkittha mahārājā" ti. Rājā āha: "sāmi suvaṇṇamigarāja, mayā tādiso khantimettānuddayasampanno manussesu pi na diṭṭhapubbo, tena te pasanno 'smi, uṭṭhehi, tuyhañ ca tassā ca abhayaṃ dammī" ti. —"Dvīhi abhaye laddhe avasesā kiṃ karissanti narindā" ti.—"Avasesānam pi abhayaṃ dammi sāmī" ti.—"Mahārāja, evam pi uyyāne yeva migā abhayaṃ labhissanti, sesā kiṃ karissantī" ti.—"Etesam pi abhayaṃ dammi sāmī" ti.—"Mahārāja, migā tāva abhayaṃ labhantu, sesā catuppadā kiṃ karissantī" ti.—"Etesam pi abhayaṃ dammi sāmī" ti.—"Mahārāja, catuppadā tāva abhayaṃ labhantu, dvijagaṇā kiṃ karissantī" ti.—"Etesam pi dammi sāmī" ti.—"Mahārāja, dvijagaṇā tāva abhayaṃ labhissanti, udake vasantā macchā kiṃ karissantī" ti.—"Etesam pi abhayaṃ dammi sāmī" ti.

Evaṃ Mahāsatto rājānaṃ sabbasattānaṃ abhayaṃ yācitvā uṭṭhāya rājānaṃ pañcasu sīlesu patiṭṭhāpetvā "dhammaṃ cara mahārāja, mātāpitusu puttadhītāsu brāhmaṇagahapatikesu negamajānapadesu dhammaṃ caranto samaṃ caranto kāyassa bhedā sugatiṃ saggaṃ lokaṃ gamissasī" ti raññō Buddhalīḷhāya dhammaṃ desetvā katipāhaṃ uyyāne vasitvā raññō ovādaṃ datvā migagaṇaparivuto araññaṃ pāvisi.

Sā pi kho migadhenu pupphakaṇikāsadisaṃ puttaṃ vijāyi. So kīḷamāno Sākhamigassa santikaṃ gacchati. Atha naṃ mātā tassa santikaṃ gacchantaṃ disvā "putta, ito paṭṭhāya mā etassa santikaṃ gaccha, Nigrodhass' eva santikaṃ gaccheyyāsī" ti ovadantī imaṃ gātham āha:

Nigrodham eva seveyya, na Sākhaṃ upasaṃvase,
Nigrodhasmiṃ mataṃ seyyo yañ ce Sākhasmiṃ jīvitan ti.

Tato paṭṭhāya ca pana abhayaladdhakā migā manussānaṃ sassāni khādanti. Manussā "laddhābhayā ime migā" ti paharituṃ vā palāpetuṃ vā na visahanti. Te rājaṅgaṇe sannipatitvā raññō tam atthaṃ ārocesuṃ. Rājā "mayā pasannena Nigrodhamigavarassa varo dinno, ahaṃ rajjaṃ jaheyyaṃ na ca taṃ paṭiññaṃ; gacchatha, na koci mama vijite mige paharituṃ

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labhatī" ti. Nigrodhamigo taṃ pavattiṃ sutvā migagaṇaṃ sannipātāpetvā "ito paṭṭhāya paresaṃ sassaṃ khādituṃ na labhathā" ti mige vāretvā manussānaṃ ārocāpesi : "ito paṭṭhāya sassakārakamanussā sassarakkhanatthaṃ vatiṃ mā karontu, khettaṃ pana āvijjhitvā paṇṇasaññaṃ bandhantū" ti. Tato paṭṭhāya kira khettesu paṇṇabandhanasaññaṃ udapādi, tato paṭṭhāya paṇṇasaññaṃ atikkamanakamigo nāma n' atthi, ayaṃ kira nesaṃ Bodhisattato laddha-ovādo.

Evaṃ migagaṇaṃ ovaditvā Bodhisatto yāvatāyukaṃ ṭhatvā saddhiṃ migehi yathākammaṃ gato. Rājā pi Bodhisattassa ovāde ṭhatvā puññāni katvā yathākammaṃ gato.

11. Sammodamāna-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto vaṭṭakayoniyaṃ nibbattitvā anekavaṭṭakasahassaparivāro araññe vasati. Tadā eko vaṭṭakaluddako tesaṃ vasanaṭṭhānaṃ gantvā vaṭṭakavassitaṃ katvā tesaṃ sannipatitabhāvaṃ ñatvā tesaṃ upari jālaṃ khipitvā pariyantesu maddanto sabbe ekato katvā pacchiṃ pūretvā gharaṃ gantvā te vikkiṇitvā tena mūlena jīvikaṃ kappeti.

Ath' ekadivasaṃ Bodhisatto te vaṭṭake āha : "ayaṃ sākuṇiko amhākaṃ ñātake vināsaṃ pāpeti, ahaṃ ekaṃ upāyaṃ jānāmi yen' esa amhe gaṇhituṃ na sakkhissati, ito dāni paṭṭhāya etena tumhākaṃ upari jāle khittamatte ekeko ekekasmiṃ jālakkhike sīsaṃ ṭhapetvā jālaṃ ukkhipitvā icchitaṭṭhānaṃ haritvā ekasmiṃ kaṇṭakagumbe pakkhipatha, evaṃ sante tena tena ṭhānena palāyissāmā" ti. Te sabbe "sādhū" ti paṭisuṇiṃsu. Dutiyadivase upari jālaṃ khitte Bodhisattena vuttanayen' eva jālaṃ ukkhipitvā ekasmiṃ kaṇṭakagumbe khipitvā sayaṃ heṭṭhābhāgena tato palāyiṃsu. Sākuṇikassa gumbato jālaṃ mocentass' eva vikālo jāto. So tucchahattho va agamāsi. Punadivasato paṭṭhāya pi vaṭṭakā tath' eva karonti. So pi yāva suriyass' atthagamanā jālaṃ eva mocento kiñci alabhitvā tucchahattho va gehaṃ gacchati.

Ath' assa bhariyā kujjhitvā "tvaṃ divase divase tucchahattho āgacchasi, aññam pi te bahi positabbaṭṭhānaṃ atthi maññe" ti āha. Sākuṇiko "bhadde, mama aññaṃ positabbaṭṭhānaṃ n' atthi, api ca kho pana te vaṭṭakā samaggā hutvā caranti, mayā khitta-mattaṃ jālaṃ ādāya kaṇṭakagumbe khipitvā gacchanti, na kho

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pana te sabbakālam eva sammodamānā viharissanti, tvaṃ mā cintayi, yadā te vivādaṃ āpajjissanti tadā te sabbe v'ādāya tava mukhaṃ hāsayamāno āgacchissāmī" ti vatvā imaṃ gātham āha:

Sammodamānā gacchanti jālam ādāya pakkhino,
yadā te vivadissanti tadā ehinti me vasan ti.

Katipāhass' eva pana accayena eko vaṭṭako gocarabhūmiṃ otaranto asallakkhetvā aññassa sīsaṃ akkami. Itaro "ko maṃ sīse akkamī" ti kujjhi. "Ahaṃ asallakkhetvā akkamiṃ, mā kujjhī" ti vutte pi ca kujjhi yeva. Te punappuna kathentā "tvam eva maññe jālaṃ ukkhipasī" ti aññamaññaṃ vivādaṃ kariṃsu. Tesu vivadantesu Bodhisatto cintesi: "vivādake sotthibhāvo nāma n' atthi, idān' eva te jālaṃ na ukkhipissanti, tato mahantaṃ vināsaṃ pāpuṇissanti, sākuṇiko okāsaṃ labhissati, mayā imasmiṃ ṭhāne na sakkā vasitun" ti so attano parisaṃ ādāya aññattha gato. Sākuṇiko pi kho katipāhaccayena āgantvā vaṭṭakavassitaṃ vassitvā tesaṃ sannipatitānaṃ upari jālaṃ pakkhipi. Ath' eko vaṭṭako "tuyhaṃ kira jālaṃ ukkhipantass' eva matthake lomāni patitāni, idāni ukkhipā" ti āha. Aparo "tuyhaṃ kira jālaṃ ukkhipantass' eva dvīsu pakkhesu pattāni patitāni, idāni ukkhipā" ti āha. Iti tesaṃ "tvaṃ ukkhipā" ti vadantānañ ñeva sākuṇiko jālaṃ ukkhipitvā sabbe va te ekato katvā pacchiṃ pūretvā bhariyaṃ hāsayamāno gehaṃ agamāsi.

12. Rukkhadhamma-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente paṭhamaṃ uppanno Vessavaṇo mahārājā cavi. Sakko aññaṃ Vessavaṇaṃ ṭhapesi. Etasmiṃ Vessavaṇe parivatte pacchānibbatta-Vessavaṇo rukkhagacchagumbalatānaṃ "attano attano ruccanaṭṭhāne vimānaṃ gaṇhantū" ti sāsanaṃ pesesi. Tadā Bodhisatto Himavantapadese ekasmiṃ sālavane rukkhadevatā hutvā nibbatti. So ñātake āha: "tumhe vimānāni gaṇhantā aṅgaṇe ṭhitarukkhesu mā gaṇhittha, imasmim pana sālavane mayā gahitavimānaṃ parivāretvā va gaṇhathā" ti. Tattha Bodhisattassa vacanakarā

paṇḍitadevatā Bodhisattassa vimānaṃ parivāretvā va vimānāni gaṇhiṃsu, apaṇḍitā pana "kiṃ amhākaṃ araññe vimānehi, mayaṃ manussapathe gāmanigamarājadhānidvāresu vimānāni gaṇhissāma, gāmādayo hi upanissāya vasamānā devatā lābhaggayasaggappattā hontī" ti manussapathe aṅgaṇaṭṭhāne nibbattamahārukkhesu vimānāni gaṇhiṃsu.

Ath' ekasmiṃ divase mahatī vātavuṭṭhi uppajji. Vātassa atitaddhatāya daḷhamūlā vanajeṭṭharukkhā pi sambhaggasākhāviṭapā samūlā nipatiṃsu. Tam pana aññamaññaṃ sambandhanena ṭhitasālavanaṃ patvā ito c' ito ca paharanto ekarukkham pi pātetuṃ nāsakkhi. Bhaggavimānā devatā nippaṭisaraṇā dārake hatthesu gahetvā Himavantaṃ gantvā attano pavattiṃ sālavane devatānaṃ kathayiṃsu. Tā tāsaṃ evaṃ āgatabhāvaṃ Bodhisattassa ārocesuṃ. Bodhisatto "paṇḍitānaṃ vacanaṃ agahetvā nippaccayaṭṭhānaṃ gatā nāma evarūpā va hontī" ti vatvā dhammaṃ desento imaṃ gātham āha:

Sādhu sambahulā ñātī api rukkhā araññajā,
vāto vahati ekaṭṭhaṃ brahantam pi vanaspatin ti.

Bodhisatto imaṃ kāraṇaṃ kathetvā āyukkhaye yathākammaṃ gato.

13. Uraga-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto Bārāṇasiyā dvāragāmake brāhmaṇakule nibbattitvā kuṭumbaṃ saṇṭhapetvā kasikammena jīvikaṃ kappesi. Tassa putto ca dhītā cā ti dve dārakā ahesuṃ. So puttassa vayappattassa samānakulato kumārikaṃ ānesi. Iti te dāsiyā saddhiṃ cha janā ahesuṃ: Bodhisatto, bhariyā, putto, dhītā, suṇisā, dāsī ti. Te samaggā sammodamānā piyasaṃvāsā ahesuṃ. Bodhisatto sesānaṃ pañcannaṃ evaṃ ovādaṃ deti: "tumhe yathāladdhaniyāmena dānaṃ detha sīlaṃ rakkhatha uposathakammaṃ karotha, maraṇasatiṃ bhāvetha, tumhākaṃ maraṇabhāvaṃ sallakkhetha, imesaṃ hi sattānaṃ maraṇaṃ dhuvaṃ, jīvitaṃ addhuvaṃ, sabbe saṃkhārā aniccā va khaya-

dhammino va, rattiṃ divā ca appamattā hothā" ti. Te "sādhū" ti ovādaṃ sampaṭicchitvā appamattā maraṇasatiṃ bhāventi.

Ath' ekadivasaṃ Bodhisatto puttena saddhiṃ khettaṃ gantvā kasati. Putto kacavaraṃ saṃkaḍḍhitvā jhāpesi. Tassāvidūre ekasmiṃ vammīke āsīviso atthi. Dhūmo tassa akkhīni pahari. So kuddho nikkhamitvā "imaṃ nissāyā" ti catasso dāṭhā pi nimujjāpento taṃ ḍasi. So maritvā va pati. Bodhisatto maritvā va patitaṃ disvā goṇe ṭhapetvā āgantvā tassa matabāvaṃ ñatvā taṃ ukkhipitvā ekasmiṃ rukkhamūle nipajjāpetvā pārupitvā n' eva rodi na paridevi ; "bhijjanadhammaṃ pana bhijjati, maraṇadhammaṃ mataṃ, sabbe saṃkhārā aniccā maraṇanipphattikā" ti aniccabhāvam eva sallakkhetvā kasi. So khettasamīpena gacchantaṃ ekaṃ paṭivissakaṃ purisaṃ disvā "tāta, gehaṃ gacchasī" ti pucchitvā, "āmā" ti vutte, "tena hi amhākam pi gharaṃ gantvā brāhmaṇiṃ vadeyyāsi: 'ajja kira pubbe viya dvinnaṃ anāharitvā ekass' evāhāraṃ āneyyātha, pubbe pi ekikā va dāsī āhāraṃ āharati, ajja pana cattāro'pi janā suddhavatthanivatthā gandhapupphahatthā āgaccheyyāthā' " ti. So "sādhū" ti gantvā brāhmaṇiyā tath' eva kathesi. "Kena tāta idaṃ sāsanaṃ dinnan" ti.—"Brāhmaṇena ayye" ti. Sā "putto me mato" ti aññāsi. Kampanamattam pi 'ssā nāhosi. Evaṃ subhāvitacittā suddhavatthanivatthā pana gandhapupphahatthā āhāraṃ gāhāpetvā sesehi saddhiṃ khettaṃ agamāsi. Ekassa pi roditaṃ vā paridevitaṃ vā nāhosi. Bodhisatto puttassa nipannacchāyāyam eva nisīditvā bhuñji. Bhattāvasāne sabbe pi dārūni uddharitvā taṃ citakaṃ āropetvā gandhapupphehi pūjetvā jhāpesuṃ. Kassaci ekabindum pi assuṃ nāhosi, sabbe bhāvitamaraṇasatino.

Tesaṃ sīlatejena Sakkassāsanaṃ uṇhākāraṃ dassesi. So "ko nu kho maṃ ṭhānā cāvetukāmo" ti upadhārento tesaṃ guṇatejena uṇhabhāvaṃ ñatvā pasannamānaso hutvā "mayā etesaṃ santikaṃ gantvā sīhanādaṃ nadāpetvā sīhanādapariyosāne etesaṃ nivesanaṃ sattaratanapuṇṇaṃ katvā āgantuṃ vaṭṭatī" ti vegena tattha gantvā āḷāhanapasse ṭhito "kiṃ karothā" ti āha.—Ekaṃ manussaṃ jhāpema sāmī" ti.—"Na tumhe manussaṃ jhāpessatha, ekaṃ pana migaṃ māretvā pacatha maññe" ti.—"N' atth' etaṃ sāmi, manussaṃ eva jhāpemā" ti.—"Tena hi verimanusso vo bhavissatī" ti. Atha naṃ Bodhisatto "orasaputto no sāmi, na

veriko" ti āha.—"Tena hi vo appiyaputto bhavissatī" ti.—"Atipiyaputto sāmī" ti.—"Atha kasmā na rodasī" ti. So arodanakāraṇaṃ kathento paṭhamaṃ gātham āha:

Urago va tacaṃ jiṇṇaṃ hitvā gacchati san tanuṃ,
evaṃ sarīre nibbhoge pete kālakate sati,
Ḍayhamāno na jānāti ñātīnam paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti.

Sakko Bodhisattassa vacanaṃ sutvā brāhmaṇiṃ pucchi: "amma, tuyhaṃ so kiṃ hotī" ti.—"Dasamāse kucchinā pariharitvā thaññaṃ pāyetvā hatthapāde saṇṭhapetvā vaḍḍhitaputto me sāmī" ti.—"Amma, pitā tāva purisabhāvena mā rodatu, mātuhadayaṃ nāma mudukaṃ hoti, tvaṃ kasmā na rodasī" ti. Sā arodanakāraṇaṃ kathentī—

Anavhāto tato āgā ananuññāto ito gato,
Yathāgato tathā gato, tattha kā parideyanā.
Ḍayhamāno na jānāti ñātīnaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti

gāthadvayam āha.

Sakko brāhmaṇiyā kathaṃ sutvā bhaginiṃ pucchi: "amma, tuyh' eso kiṃ hotī" ti.—"Bhātā me sāmī" ti.—"Amma, bhaginiyo nāma bhātusu sasnehā honti, tvaṃ kasmā na rodasī" ti. Sā pi arodanakāraṇaṃ kathentī—

Sace rode kisī assaṃ, tassā me kiṃ phalaṃ siyā,
ñātimittasuhajjānaṃ bhiyyo no arati siyā.
Ḍayhamāno na jānāti ñātīnaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti

gāthadvayam āha.

Sakko bhaginiyā kathaṃ sutvā tassa bhariyaṃ pucchi: "amma, tuyh' eso kiṃ hotī" ti.—"Pati me sāmī" ti.—"Itthiyo nāma patimhi mate vidhavā honti anāthā, tvaṃ kasmā na rodasī" ti. Sā pi 'ssa arodanakāraṇaṃ kathentī—

Yathā pi dārako candaṃ gacchantaṃ anurodati,
evaṃsampadam ev' etaṃ yo petaṃ anusocati.

Ḍayhamāno na jānāti ñātīnaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti

dve gāthā āha.

Sakko bhariyāya kathaṃ sutvā dāsiṃ pucchi: 'amma, tuyh' eso kiṃ hotī" ti.—"Ayyo me sāmī" ti.—"Nūna tvaṃ iminā pīḷetvā bādhetvā paributtā bhavissasi, tasmā 'sumato ayaṃ' ti na rodasī" ti.—"Sāmi, mā evaṃ avaca, na ca etaṃ etassa anucchavikaṃ, khantimettānuddayasampanno me ayyaputto ure saṃvaḍḍhitaputto viya ahosī" ti.—"Atha kasmā na rodasī" ti. Sā pi 'ssa arodanakāraṇaṃ kathentī—

Yathāpi [brahme] udakakumbho bhinno appaṭisandhiyo,
evaṃsampadam ev' etaṃ yo petaṃ anusocati.
Ḍayhamāno na jānāti ñātīnaṃ paridevitaṃ,
tasmā etaṃ na socāmi, gato so tassa yā gatī ti

gāthadvayam āha.

Sakko sabbesaṃ dhammakathaṃ sutvā pasīditvā "tumhehi appamattehi maraṇasati bhāvitā, mā tumhe ito paṭṭhāya sahatthena kammaṃ karittha, ahaṃ Sakko devarājā, ahaṃ vo gehe sattaratanāni aparimāṇāni karissāmi, tumhe dānaṃ detha sīlaṃ rakkhatha uposathaṃ upavasatha, appamattā hothā" ti tesaṃ ovādaṃ datvā gehaṃ aparimitaṃdhanaṃ katvā pakkāmi.

14. Rājovada-Jātāka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto tassa aggamahesiyā kucchismiṃ paṭisandhiṃ gahetvā laddhagabbhaparihāro sotthinā mātukucchimhā nikkhami. Nāmagahaṇadivase pan' assa Brahmadattakumāro tv-eva nāmaṃ akaṃsu. So anupubbena vayappatto soḷasavassakāle Takkasilaṃ gantvā sabbasippesu nipphattiṃ patvā pitu accayena rajje patiṭṭhāya dhammena samena rajjaṃ kāresi. Chandādivasena agantvā vinicchayaṃ anusāsi. Tasmiṃ evaṃ dhammena rajjaṃ kārente amaccā pi dhammen' eva vohāraṃ vinicchiniṃsu. Vohāresu dhammena vinic-

chiyamānesu kūṭaṭṭakārakā nāma nāhesuṃ. Tesaṃ abhāvā aṭṭatthāya rājaṅgaṇe uparavo pacchijji. Amaccā divasam pi vinicchayaṭṭhāne nisīditvā kañci vinicchayatthāya āgacchantaṃ adisvā pakkamanti. Vinicchayaṭṭhānaṃ chaḍḍetabbabhāvaṃ pāpuṇi. Bodhisatto cintesi: "mayi dhammena rajjaṃ kārente vinicchayatthāya āgacchantā nāma n' atthi, uparavo pacchijji, vinicchayaṭṭhānaṃ chaḍḍetabbabhāvaṃ pattaṃ, idāni mayā attano aguṇaṃ pariyesituṃ vaṭṭati, 'ayaṃ nāma me aguṇo' ti ñatvā taṃ pahāya guṇesu yeva vattissāmī" ti. Tato paṭṭhāya "atthi nu kho me koci aguṇavādī" ti pariganhanto antovalañjakānaṃ antare kañci aguṇavādiṃ adisvā attano guṇakatham eva sutvā "ete mayhaṃ bhayenāpi aguṇaṃ avatvā guṇam eva vadeyyun" ti bahivalañjanake pariganhanto tatrāpi adisvā antonagaraṃ pariganhi, bahinagare catusu dvāresu dvāragāmake pariganhi. Tatrāpi kañci aguṇavādiṃ adisvā attano guṇakatham eva sutvā "janapadaṃ pariganhissāmī" ti amacce rajjaṃ paṭicchāpetvā rathaṃ āruyha sārathim eva gahetvā aññātakavesena nagarā nikkhamitvā janapadaṃ pariganhamāno yāva paccantabhūmiṃ gantvā kañci aguṇavādiṃ adisvā attano guṇakatham eva sutvā paccantasīmato mahāmaggena nagarābhimukho yeva nivatti.

Tasmiṃ pana kāle Malliko nāma Kosalarājā pi dhammena rajjaṃ kārento aguṇagavesako hutvā antovalañjakādisu aguṇavādiṃ adisvā attano guṇakatham eva sutvā janapadaṃ pariganhanto taṃ padesaṃ agamāsi. Te ubho pi ekasmiṃ ninne sakaṭamagge abhimukhā ahesuṃ. Rathassa ukkamanaṭṭhānaṃ n' atthi. Atha Mallikaraññño sārathi Bārāṇasiraññño sārathiṃ "tava rathaṃ ukkamāpehī" ti āha. So pi "ambho sārathi, tava rathaṃ ukkamāpehi, imasmiṃ rathe Bārāṇasirajjasāmiko Brahmadatta-mahārājā nisinno" ti āha. Itaro pi "ambho sārathi, imasmiṃ rathe Kosalarajjasāmiko Mallika-mahārājā nisinno, tava rathaṃ ukkamāpetvā amhākaṃ raññño rathassa okāsaṃ dehī" ti āha. Bārāṇasiraññño sārathi "ayam pi kira rājā yeva, kin nu kho kātabban" ti cintento "atth' esa upāyo: vayaṃ pucchitvā daharatarassa rathaṃ ukkamāpetvā mahallakassa okāsaṃ dāpessāmī" ti sanniṭṭhānaṃ katvā taṃ sārathiṃ Kosalaraññño vayaṃ pucchitvā pariganhanto ubbinnam pi samānavayabhāvaṃ ñatvā, rajjaparimāṇaṃ balaṃ dhanaṃ yasaṃ jātigottakulapadesan ti sabbaṃ pucchitvā, ubho pi tiyojanasatikassa

rajjassa sāmino samānabaladhanayasajātigottakulapadesā ti ñatvā, "sīlavantatarassa okāsaṃ dassāmī" ti cintetvā so sārathi "tumhākaṃ raññho sīlācāro kīdiso" ti pucchi. So 'ayañ ca ayañ ca amhākaṃ raññho sīlācāro' ti attano rañño aguṇam eva guṇato pakāsento paṭhamaṃ gātham āha:

Daḷhaṃ daḷhassa khipati Malliko, mudunā muduṃ,
sādhum pi sādhunā jeti, asādhum pi asādhunā,
etādiso ayaṃ rājā, maggā uyyāhi sārathī ti.

Atha taṃ Bārāṇasiraññho sārathi "ambho, kiṃ pana tayā attano raññho guṇā kathitā" ti vatvā, "āmā" ti vutte, "yadi ete guṇā, aguṇā pana kīdisā" ti vatvā, "ete tāva aguṇā hontu, tumhākaṃ pana raññho kīdisā guṇā" ti vutte, "tena hi suṇāhī" ti dutiyaṃ gātham āha:

Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine,
jine kadariyaṃ dānena, saccena alikavādinaṃ,
etādiso ayaṃ rājā, maggā uyyāhi sārathī ti.

Evaṃ vutte Mallikarājā ca sārathi ca ubho pi rathā otaritvā asse mocetvā rathaṃ apanetvā Bārāṇasiraññho maggaṃ adaṃsu. Bārāṇasirājā Mallikarañño nāma "idañ c' idañ ca kātuṃ vaṭṭatī" ti ovādaṃ datvā Bārāṇasiṃ gantvā dānādīni puññāni katvā jīvitapariyosāne saggapadaṃ pūresi. Mallikarājā pi assa ovādaṃ gahetvā janapadaṃ pariggahetvā attano aguṇavādiṃ adisvā va sakanagaraṃ gantvā dānādīni puññāni katvā jīvitapariyosāne saggapadam eva pūresi.

15. Mahābodhi-Pūjā

[Kāliṅgabodhi-Jātaka: Paccuppannavatthu]

Veneyyasaṃgahatthāya hi Tathāgate janapadacārikaṃ pakkante, Sāvatthivāsino gandhamālādihatthā Jetavanaṃ gantvā aññaṃ pūjanīyaṭṭhānaṃ alabhitvā gandhakuṭidvāre pātetvā gacchanti. Te na uḷārapāmojjā honti. Taṃ kāraṇaṃ ñatvā Anāthapiṇḍiko

Tathāgatassa Jetavanaṃ āgatakāle Ānandattherassa santikaṃ gantvā "bhante, ayaṃ vihāro, Tathāgate cārikaṃ pakkante nippaccayo hoti, manussānaṃ gandhamālādībi pūjanīyaṭṭhānaṃ na hoti, sādhu bhante Tathāgatassa imam atthaṃ ārocetvā etassa pūjanīyaṭṭhānassa sakkuṇeyyabhāvaṃ vā asakkuṇeyyabhāvaṃ vā jānāthā" ti. So "sādhū" ti sampaṭicchitvā Tathāgataṃ pucchi: "kati nu kho bhante cetiyānī" ti.—"Tīni Ānandā" ti.—"Katamāni bhante."—"Sārīrikaṃ pāribhogikaṃ uddesikan" ti.—"Sakkā pana bhante tumhesu dharantesu yeva cetiyaṃ kātun" ti.—"Ānanda, sārīrikaṃ na sakkā, taṃ hi Buddhānaṃ parinibbutakāle hoti, uddesikaṃ avatthukaṃ manamattakena hoti, Buddhehi pana paribhutto Mahābodhi dharantesu pi parinibbutesu pi cetiyam evā" ti.—"Bhante, tumhesu cārikaṃ pakkantesu, Jetavana-mahāvihāro appatisaraṇo hoti, manussā pūjanīyaṭṭhānaṃ na labhanti, Mahābodhito bījaṃ āharitvā Jetavanadvāre ropemi bhante" ti.—"Sādhu Ānanda, ropehi, evaṃ sante Jetavane mama nibaddhavāso viya bhavissatī" ti.

Thero Anāthapiṇḍikassa ca raññō ca ārocetvā Jetavanadvāre Bodhīropanaṭṭhāne āvāṭaṃ sodhāpetvā Mahāmoggallānatheraṃ āha: "bhante ahaṃ Jetavanadvāre Bodhiṃ ropessāmi, Mahābodhito me pakkaṃ āharathā" ti. Thero "sādhū" ti sampaṭicchitvā ākāsena Bodhimaṇḍaṃ gantvā vaṇṭato parigalantaṃ pakkaṃ bhūmiṃ appattam eva cīvarena paṭicchitvā āharitvā adāsi. Ānandatthero "ajja Bodhiṃ ropessāmī" ti Kosalarājānaṃ ārocesi.

Rājā sāyaṇhasamaye mahantena parivārena sabbūpakaraṇāni gāhāpetvā āgami, tathā Anāthapiṇḍiko Visākhā ca aññō ca saddho jano. Thero Mahābodhiropanaṭṭhāne mahantaṃ suvaṇṇakaṭāhaṃ ṭhapetvā heṭṭhā chiddaṃ kāretvā gandhakalalassa pūrāpetvā "idaṃ Bodhipakkaṃ ropehi mahārājā" ti raññō adāsi. So cintesi: "rajjaṃ nāma na sabbakālaṃ amhākaṃ hatthe tiṭṭhati, idaṃ mayā Anāthapiṇḍikena ropāpetuṃ vaṭṭatī" ti so taṃ pakkaṃ mahāseṭṭhissa hatthe ṭhapesi. Atha naṃ Anāthapiṇḍiko gandhakalalaṃ viyūhitvā tattha pātesi, tasmiṃ tassa hatthato muttamatte sabbesaṃ passantānaṃ ñeva naṅgalasīsappamāṇo Bodhirukkho paṇṇāsahatthubbedho uṭṭhahi, catūsu disāsu uddhañ cā ti pañca mahāsākhā paṇṇāsahatthā va nikkhamiṃsu, iti so taṃ khaṇaṃ ñeva vanaspatijeṭṭhako hutvā aṭṭhāsi. Mahantaṃ pāṭihāriyaṃ ahosi.

Rājā aṭṭhasatamatte suvaṇṇarajataghaṭe gandhodakapūre nīluppalahatthakādi-patimaṇḍite Mahābodhiṃ parikkhipitvā puṇṇaghaṭapantiṃ nāma ṭhapāpesi, sattaratanamayaṃ vedikaṃ kāresi, suvaṇṇamissikaṃ vālukaṃ okiri, pākāraparikkhepaṃ kāresi, sattaratanamayaṃ dvārakoṭṭhakaṃ kāresi. Sakkāro mahā ahosi.

Thero Tathāgataṃ upasaṃkamitvā "bhante, tumhehi Mahābodhimūle samāpannasamāpattiṃ mayā ropita-Bodhimūle nisīditvā mahājanassa hitatthāya samāpajjathā" ti.—"Ānanda, kiṃ kathesi, mayi Mahābodhimaṇḍe samāpannasamāpattiṃ samāpajjitvā nisīdante añño padeso dhāretuṃ na sakkotī" ti.—"Bhante, mahājanassa hitatthāya imassa bhūmippadesassa vahananiyāmena samāpattisukhena taṃ Bodhimūlaṃ paribhuñjathā" ti. Satthā ekarattiṃ samāpattisukhena taṃ paribhuñji. Thero Kosalarājādīnaṃ kathetvā Bodhimahaṃ nāma kāresi. So pi kho Ānandattherena ropitattā 'Ānandabodhi' yevā ti paññāyittha.

16. Mahāmaṅgala

[Mahāmaṅgala-Jātaka : Paccuppannavatthu]

Rājagahanagarasmiṃ hi kenacid eva karaṇīyena Santhāgāre sannipatitassa mahājanassa majjhe eko puriso "ajja me maṅgalakiriyā atthī" ti uṭṭhāya agamāsi. Aparo tassa vacanaṃ sutvā "ayaṃ 'maṅgalan' ti vatvā gato, kiṃ etaṃ 'maṅgalaṃ' nāmā" ti āha. Taṃ añño "abhimaṅgalarūpadassanaṃ 'maṅgalaṃ' nāma : ekacco hi kālass' eva uṭṭhāya sabbasetaṃ vā usabhaṃ passati, gabbhinitthiṃ vā rohitamacchaṃ vā puṇṇaghaṭaṃ vā navavilīnagosappiṃ vā abhatavatthaṃ vā pāyāsaṃ vā passati, ito uttariṃ 'maṅgalaṃ' nāma n' atthī" ti āha. Ekacce tena kathitaṃ "sukhathitan" ti abhinandiṃsu. Aparo "na etaṃ 'maṅgalaṃ', sutaṃ nāma 'maṅgalaṃ' : ekacco hi puṇṇā ti vandantānaṃ suṇāti, tathā vaḍḍhā ti vaḍḍhāmānā ti suṇāti, bhuñjā ti khādā ti vadantānaṃ suṇāti, ito uttariṃ 'maṅgalaṃ' nāma n' atthī" ti āha. Tena kathitaṃ pi ekacce "sukathitan" ti abhinandiṃsu. Aparo "na etaṃ 'maṅgalaṃ', mutaṃ nāma 'maṅgalaṃ' : ekacco hi kālass' eva uṭṭhāya paṭhaviṃ āmasati, haritaṃ tiṇaṃ allagomayaṃ parisuddhasāṭakaṃ rohitamacchaṃ

suvaṇṇarajataṃ bhojanaṃ āmasati, ito uttari 'maṅgalaṃ' nāma n' atthī" ti āha. Tena kathitam pi ekacce "sukathitan" ti abhinandiṃsu.

Evaṃ diṭṭhamaṅgalikā sutamaṅgalikā mutamaṅgalikā ti tisso parisā hutvā aññamaññaṃ saññāpetuṃ nāsakkhiṃsu. Bhummadevatā ādiṃ katvā yāva Brahmalokā "idaṃ maṅgalan" ti tatvato na jāniṃsu. Sakko cintesi: "imaṃ maṅgalapañhaṃ sadevake loke aññatra Bhagavatā añño kathetuṃ samattho nāma n' atthi, Bhagavantaṃ upasaṃkamitvā pañhaṃ pucchissāmī" ti so rattibhāge Satthāraṃ upasaṃkamitvā vanditvā añjaliṃ paggayha "bahū devā manussā cā" ti pañhaṃ pucchi. Ath' assa Satthā dvādasahi gāthābi aṭṭhatiṃsa 'mahāmaṅgalāni' kathesi. Maṅgala-Sutte vinivaṭṭente vinivaṭṭente koṭisahassamattā devatā arahattaṃ pāpuṇiṃsu, sotāpannādīnaṃ gaṇanapatho n' atthi. Sakko Maṅgalaṃ sutvā sakaṭṭhānam eva gato. Satthārā Maṅgale kathite, sadevako loko "sukathitan" ti abhinandi. Tadā dhammasabhāyaṃ Tathāgatassa guṇakathaṃ samuṭṭhāpesuṃ: "āvuso Satthā aññesaṃ avisayaṃ Maṅgala-pañhaṃ sadevakassa lokassa cittaṃ gahetvā kukkuccaṃ chinditvā gaganatale candaṃ uṭṭhāpento viya kathesi, evaṃ mahāpañño āvuso Tathāgato" ti.

17. Annihilation of the Sākiyas

[Bhaddasāla-Jātaka : Paccuppannavatthu]

I

Sāvatthiyaṃ hi Anāthapiṇḍikassa nivesane pañcannaṃ bhikkhusatānaṃ nibaddhabhojanaṃ pavattati, tathā Visākhāya ca Kosalarañño ca. Tattha pana kiñcāpi nānaggarasabhojanaṃ dīyati, bhikkhūnaṃ pan' ettha koci vissāsiko n' atthi; tasmā bhikkhū rājanivesane na bhuñjanti, bhattaṃ gahetvā Anāthapiṇḍikassa vā Visākhāya vā aññesaṃ vā vissāsikānaṃ gharaṃ gantvā bhuñjanti. Rājā ekadivasaṃ "paṇṇākāraṃ āhaṭaṃ, bhikkhūnaṃ dethā" ti bhattaggaṃ pesetvā, "bhattagge bhikkhū n' atthī" ti vutte, "kahaṃ gatā" ti pucchitvā, "attano vissāsikagehesu nisīditvā bhuñjantī" ti

sutvā, bhuttapātarāso Satthu santikaṃ gantvā "bhante, bhojanaṃ nāma kiṃparaman" ti pucchi.—"Vissāsaparamaṃ mahārāja, kañjikamattam pi hi vissāsikena dinnaṃ madhuraṃ hotī" ti.—"Bhante, kena pana saddhiṃ bhikkhūnaṃ vissāso hotī" ti.—"Ñātīhi vā Sakyakulehi vā mahārājā" ti. Tato rājā cintesi: "Ekaṃ Sakyadhītaraṃ ānetvā aggamahesiṃ karissāmī ti evaṃ mayā saddhiṃ bhikkhūnaṃ ñātiko viya vissāso bhavissatī" ti.

So uṭṭhāyāsanā attano nivesanaṃ gantvā Kapilavatthuṃ dūtaṃ pesesi: "dhītaraṃ kira me dentu, ahaṃ tumhehi saddhiṃ ñāti-bhāvaṃ icchāmī" ti. Sākiyā dūtavacanaṃ sutvā sannipatitvā mantayiṃsu: "mayaṃ Kosalaraññho āṇāpavattiṭṭhāne vasāma, sace dārikaṃ na dassāma mahantaṃ veraṃ bhavissati, sace dassāma kulavaṃso no bhijjissati, kin nu kho kattabban" ti. Atha ne Mahānāmo āha: "mā cintayittha, mama dhītā Vāsabhakhattiyā nāma Nāgamuṇḍāya nāma dāsiyā kucchismiṃ nibbattā soḷasavassa-padesikā uttamarūpadharā sobhaggappattā pitivaṃsena khattiya-jātikā, taṃ assa 'khattiyakaññā' ti pesessāmā" ti. Sākiyā "sādhū" ti sampaṭicchitvā dūte pakkosāpetvā "sādhu, dārikaṃ dassāma, idān' eva taṃ gahetvā gacchathā" ti āhaṃsu. Dūtā cintesuṃ: "ime Sakyā nāma jātiṃ nissāya atimānino, 'sadisī no' ti vatvā asadisim pi dadeyyuṃ, etehi saddhiṃ ekato bhuñjamānam eva gaṇhissāmā" ti te evaṃ āhaṃsu: "mayaṃ gahetvā gacchantā yā tumhehi saddhiṃ ekato bhuñjati taṃ gahetvā gamissāmā" ti.

Sākiyā tesaṃ nivāsanaṭṭhānaṃ dāpetvā "kiṃ karissāmā" ti cintayiṃsu. Mahānāmo āha: "tumhe mā cintayittha, ahaṃ upāyaṃ karissāmi; tumhe mama bhojanakāle Vāsabhakhattiyaṃ alaṃkaritvā ānetvā, mayā ekasmiṃ kabale gahitamatte, 'deva, asuko rājā nāma paṇṇaṃ pahiṇi, imaṃ tāva sāsanaṃ suṇāthā' ti paṇṇaṃ dasseyyāthā" ti. Te "sādhū" ti sampaṭicchitvā tasmiṃ bhuñjamāne kumārikaṃ alaṃkariṃsu. Mahānāma "dhītaraṃ me ānetha, mayā saddhiṃ bhuñjatu" ti āha. Atha naṃ thokaṃ papañcaṃ katvā ānayiṃsu. Sā "pitarā saddhiṃ bhuñjissāmā" ti ekapātiyā hatthaṃ otāresi. Mahānāmo tāya saddhiṃ ekaṃ piṇḍaṃ gahetvā mukhe ṭhapesi; dutiyapiṇḍassa hatthe pasāritamatte, "deva, asukarañña nāma paṇṇaṃ pahitaṃ, imaṃ tāva sāsanaṃ suṇāthā" ti paṇṇaṃ upanāmesuṃ. Mahānāmo "amma, tvaṃ bhuñjā" ti dakkhiṇa-hatthaṃ pātiyā yeva katvā vāmahatthena paṇṇaṃ gahetvā paṇṇaṃ

olokesi. Tassa taṃ sāsanaṃ upadhārentass' eva itarā bhuñji. So tassā bhuttakāle hatthaṃ dhovitvā mukhaṃ vikkhālesi. Dūtā "nicchayen' eva sā etassa dhītā" ti niṭṭhaṃ agamaṃsu, na taṃ antaraṃ jānituṃ sakkhiṃsu. Mahānāmo mahantena parivārena dhītaraṃ pesesi. Dūtā pi taṃ Sāvatthiṃ netvā "ayaṃ kumārikā jātisampannā Mahānāmassa dhītā" ti vadiṃsu. Rājā tussitvā sakalanagaraṃ alaṃkārāpetvā taṃ ratanarāsimhi ṭhapetvā aggamahesiṭṭhāne abhisiñcāpesi.

Sā rañño piyā ahosi manāpā. Sā suvaṇṇavaṇṇaṃ puttaṃ vijāyi. Ath' assa nāmagahaṇadivase rājā attano ayyakāya santikaṃ pesesi: "Sakyarājadhītā "Vāsabhakhattiyā puttaṃ vijāyi, kim assa nāmaṃ karomā" ti. Tam pana sāsanaṃ gahetvā gato amacco thokaṃ badhiradhātuko, so gantvā rañño ayyakāya ārocesi. Sā taṃ sutvā "Vāsabhakhattiyā puttaṃ avijāyitvā pi sabbaṃ janaṃ abhibhavi, idāni pana ativiya rañño vallabhā bhavissatī" ti āha. Badhirāmacco 'vallabhā' ti vacanaṃ dussutaṃ sutvā 'viḍūḍabho' ti sallakkhetvā rājānam upagantvā "deva, kumārassa kira 'Viḍūḍabho' ti nāmaṃ karothā" ti āha. Rājā "porāṇakaṃ no kuladattikaṃ nāmaṃ bhavissatī" ti cintetvā 'Viḍūḍabho' ti nāmam akāsi.

II

Tato paṭṭhāya kumāro kumāraparihārena vaḍḍhanto sattavassikakāle aññesaṃ kumārānaṃ mātāmahakulato hatthirūpakaassarūpakādīni āhariyamānāni disvā mātaraṃ pucchi: "amma, aññesaṃ mātāmahakulato paṇṇākāro āhariyyati, mayhaṃ koci kiñci na peseti, kiṃ tvaṃ nimmātāpitikā" ti. Atha naṃ sā "tāta, tava Sakyarājāno mātāmahā, dūre pana vasanti, tena te kiñci na pesentī" ti vatvā vañcesi. Puna soḷasavassakāle "amma, mātāmahakulaṃ passitukāmo 'mhī" ti. "Alaṃ tāta, kiṃ tattha bhavaṃ karissatī" ti vāriyamāno pi punappunaṃ yāci. Ath' assa mātā tena hi gacchāhī" ti sampaṭicchi. So pitu ārocetvā mahantena parivārena nikkhami. Vāsabhakhattiyā puretaraṃ paṇṇaṃ pesesi: "ahaṃ idha sukhaṃ vasāmi, sāmino mā 'ssa kiñci antaraṃ dassayiṃsū" ti. Sākiyā Viḍūḍabhassa āgamanaṃ ñatvā "vanditum na sakkā" ti tassa daharadaharakumārake janapadaṃ

pahiṇiṃsu. Kumāre Kapilavatthuṃ sampatte, Sākiyā santhāgāre sannipatiṃsu. Kumāro santhāgāraṃ gantvā aṭṭhāsi. Atha naṃ "ayan te tāta mātāmaho, ayaṃ mātulo" ti vadiṃsu. So sabbe vandamāno vicari. So yāva piṭṭhiyā rujanappamāṇaṃ vanditvā ekam pi attānaṃ vandantaṃ adisvā "kin nu kho maṃ vandantā n' atthī" ti pucchi. Sākiyā "tāta, kaniṭṭhakumārā janapadaṃ gatā" ti vatvā tassa mahantaṃ sakkāraṃ kariṃsu.

So katipāhaṃ vasitvā mahantena parivārena nikkhami. Ath' ekā dāsī tena santhāgāre nisinnaphalakaṃ "idaṃ Vāsabhakhattiyā-dāsiyā puttassa nisinnaphalakan" ti akkositvā khīrodakena dhovi. Eko puriso attano āvudhaṃ pamussitvā nivatto taṃ gaṇhanto Viḍūḍabhakumārassa akkosanasaddaṃ sutvā tam antaraṃ pucchitvā "Vāsabhakhattiyā dāsiyā kucchismiṃ Mahānāma-Sakkassa jātā" ti ñatvā gantvā balakāyassa kathesi. "Vāsabhakhattiyā kira dāsiyā dhītā" ti mahākolāhalaṃ ahosi. Kumāro taṃ sutvā ete tāva mama nisīdnaphalakaṃ khīrodakena dhovantu, aham pana rajje patiṭṭhitakāle etesaṃ galalohitaṃ gahetvā mama nisinnaphalakaṃ dhovissāmī" ti cittaṃ ṭhapesi.

Tasmiṃ Sāvatthiṃ gate amaccā sabbaṃ pavattiṃ rañño ārocesuṃ. Rājā "mayhaṃ dāsidhītaraṃ adaṃsū" ti Sākiyānaṃ kujjhitvā Vāsabhakhattiyāya ca puttassa ca dinnaparihāraṃ pacchinditvā dāsadasīhi laddhabbamattakam eva dāpesi. Tato katipāhaccayena Satthā rājanivesanaṃ gantvā nisīdi. Rājā āgantvā vanditvā "bhante, tumhākaṃ kira ñātakehi dāsidhītā mayhaṃ dinnā, ten' assā ahaṃ saputtāya parihāraṃ acchinditvā dāsadāsīhi laddhabbamattakam eva dāpesin" ti āha. Satthā "ayuttaṃ mahārāja Sākiyehi kataṃ, dadantehi nāma samajātikā dātabbā, assa tam pana mahārāja vadāmi: Vāsabhakhattiyā rājadhītā khattiyarañño gehe abhisekaṃ labhi, Viḍūḍabho ti khattiyarājānam eva paṭicca jāto; 'mātigottaṃ nāma kiṃ karissati, pitigottam eva pamāṇan' ti porāṇakapaṇḍitā daḷiddiṭṭhiyā kaṭṭhahārikāya aggamahesiṭṭhānaṃ adaṃsu, tassā ca kucchismiṃ jātakumāro dvādasayojanikāya Bārāṇasiyā rajjaṃ patvā Kaṭṭhavāhanarājā nāma jāto" ti vatvā Kaṭṭhahāri-Jātakaṃ kathesi. Rājā dhammakathaṃ sutvā "pitigottam eva kira pamāṇan" ti tussitvā mātāputtānaṃ pakatiparihāram eva dāpesi.

III

Viḍūḍabho rajjaṃ labhitvā taṃ veraṃ saritvā "sabbe pi Sākiye māressāmī" ti mahatiyā senāya nikkhami. Taṃ divasaṃ Satthā paccūsakāle lokaṃ olokento ñātisaṃghassa vināsaṃ disvā "ñātisaṃgahaṃ kātuṃ vaṭṭatī" ti cintetvā pubbaṇhasamaye piṇḍāya caritvā piṇḍapātapaṭikkanto gandhakuṭiyaṃ sīhaseyyaṃ kappetvā sāyaṇhasamaye ākāsena gantvā Kapilavatthusāmante ekasmiṃ kabaracchāye rukkhamūle nisīdi. Tato avidūre Viḍūḍabhassa rajjasīmāya mahanto sandacchāyo nigrodharukkho atthi. Viḍūḍabho Satthāraṃ disvā upasaṃkamitvā vanditvā "bhante, kiṃkāraṇā evarūpāya uṇhavelāya imasmiṃ kabaracchāye rukkhamūle nisīditha, etasmiṃ sandacchāye nigrodhamūle nisīdatha bhante" ti vatvā, "hotu mahārāja, ñātakānaṃ chāyā nāma sītalā" ti vutte, "ñātakānaṃ rakkhanatthāya Satthā āgato bhavissatī" ti cintetvā Satthāraṃ vanditvā nivattitvā Sāvatthim eva paccāgami. Satthā pi uppatitvā Jetavanam eva gato. Rājā Sākiyānaṃ dosaṃ saritvā dutiyam pi nikkhamitvā tatth' eva Satthāraṃ passitvā puna nivatti; tatiyavāre nikkhamitvā tatth' eva Satthāraṃ passitvā nivatti; catutthavāre pana tasmiṃ nikkhante, Satthā Sākiyānaṃ pubbakammaṃ oloketvā tesaṃ nadiyaṃ visapakkhepanapāpakammassa appaṭibāhiyabhāvaṃ ñatvā catutthavāraṃ na agamāsi. Viḍūḍabharājā khīrapāyake dārake ādiṃ katvā sabbe Sākiye ghātetvā galalohitena phalakaṃ dhovitvā paccāgamāsi.

18. Bandhula and the Licchavis

[Bhaddasāla-Jātaka: Paccuppannavatthu]

Raññō Bandhulo nāma senāpati Mallikaṃ nāma attano bhariyaṃ vaṃjhaṃ "tava kulagharam eva gacchā" ti Kusināram eva pesesi. Sā "Satthāraṃ disvā gacchissāmī" ti Jetavanaṃ pavisitvā Tathāgataṃ vanditvā ekamante ṭhitā, "kahaṃ gacchasī" ti ca puṭṭhā, "sāmiko me bhante kulagharaṃ pesī" ti vatvā, "kasmā" ti vutte, "vaṃjhā aputtikā ti bhante" ti vatvā, Satthārā "yadi evaṃ, gamanakiccaṃ n' atthi, nivattā" ti vuttā, tuṭṭhā Satthāraṃ

vanditvā nivesanam eva agamāsi. "Kasmā nivattā sī" ti ca puṭṭhā, "Dasabalena nivattit' amhi sāmī" ti āha. Senāpati "diṭṭhaṃ bhavissati Tathāgatena kāraṇan" ti āha. Sā nacirass' eva gabbhaṃ labhitvā uppannadohaḷā "dohaḷo me uppano" ti ārocesi.—"Kiṃ-dohaḷo" ti.—"Vesālinagare gaṇarājakulānaṃ abhisekamaṅgala-pokkharaṇiṃ otaritvā nahātvā pānīyaṃ pātukām' amhi sāmī" ti. Senāpati "sādhū" ti vatvā sahassatthāmaṃ dhanuṃ gahetvā taṃ rathaṃ āropetvā Sāvatthito nikkhamitvā rathaṃ vāhento Vesāliṃ pāvisi.

Tasmiṃ ca kāle Kosalarañño Bandhula-senāpatinā saddhiṃ ekācariyakule uggahitasippo Mahāli nāma Licchavi andho Licchavīnaṃ atthaṃ dhammañ ca anusāsanto dvārasamīpe yeva vasati. So rathassa ummāre paṭighātaṃ sutvā "Bandhula-mallassa ratha-vāhanasaddo, ajja Licchavīnaṃ bhayaṃ uppajjissatī" ti āha. Pok-kharaṇiyā anto ca bahi ca ārakkho balavā, upari lohajālaṃ patthaṭaṃ, sakuṇānam pi okāso n' atthi. Senāpati pana rathā otaritvā ārakkhike khaggena paharanto palāpetvā lohajālaṃ chinditvā anto-pokkharaṇiyaṃ bhariyaṃ nahāpetvā pāyetvā sayam pi nahātvā Mallikaṃ rathaṃ āropetvā nagarā nikkhamitvā āgatamaggen' eva pāyāsi.

Ārakkhikā gantvā Licchavīnaṃ ārocesuṃ. Licchavirājāno kujjhitvā, pañcasatā pañca rathasatāni āruyha, "Bandhula-mallaṃ gaṇhissāmā" ti nikkhamiṃsu. Taṃ pavattiṃ Mahālissa ārocesuṃ. Mahāli "mā gamittha, so hi vo sabbe ghātessatī" ti āha. Te pi "mayaṃ gamissāma yevā" ti vadiṃsu. "Tena hi cakkassa yāva nābhito paviṭṭhaṭṭhānaṃ disvā nivatteyyātha, tato anivattantā, purato asanisaddaṃ viya suṇissatha, tamhā ṭhānā nivatteyyātha, tato anivattantā tumhākaṃ rathadhure chiddaṃ passissatha, tamhā ṭhānā nivatteyyāth' eva, parato mā gamittha" ti.

Te tassa vacanena anivattitvā anubandhiṃsu yeva. Mallikā disvā "rathā sāmi paññāyantī" ti āha. "Tena hi ekass' eva rathassa paññāyanakāle āroceyyāsī" ti. Sā yadā sabbe eko viya hutvā paññāyiṃsu tadā "ekam eva sāmi rathasīsaṃ paññāyatī" ti āha. Bandhulo "tena hi imā rasmiyo gaṇhā" ti tassā rasmiyo datvā rathe ṭhito dhanuṃ āropesi. Rathacakkaṃ yāva nābhito paṭhaviṃ pāvisi; Licchavī gantvā taṃ ṭhānaṃ disvā pi na nivattiṃsu. Itaro thokaṃ gantvā jiyaṃ poṭhesi, asanisaddo viya ahosi, tato pi na

nivattiṃsu, anubandhantā gacchant' eva. Bandhulo rathe ṭhitako va ekaṃ saraṃ khipi; so pañcannaṃ rathasatānaṃ rathasīsaṃ chiddaṃ katvā pañca rājasatāni parikarabandhaṭṭhāne vinivijjhitvā paṭhaviṃ pāvisi. Te attano viddhabhāvaṃ ajānitvā "tiṭṭha re, tiṭṭha re" ti vadantā anubandhiṃsu yeva. Bandhulo rathaṃ ṭhapetvā tumhe matakā, matakehi saddhiṃ mayhaṃ yuddhaṃ nāma n' atthī" ti āha.—"Matakā nāma amhādisā hontī" ti.—"Tena hi sabbapurimassa parikaraṃ mocethā" ti. Te mocayiṃsu. So muttamatte yeva maritvā patito. Atha ne "sabbe pi tumhe evarūpā, attano gharāni gantvā saṃvidhātabbaṃ, saṃvidahitvā puttadāraṃ anusāsitvā sannāhaṃ mocethā" ti āha. Te tathā katvā sabbe jīvitakkhayaṃ pattā. Bandhulo pi Mallikaṃ Sāvatthiṃ ānesi.

Sā soḷasakkhattuṃ yamake putte vijāyi, sabbe pi sūrā thāmasampannā ahesuṃ, sabbasippe nippattiṃ pāpuṇiṃsu, ekekassa purisasahassaparivāro ahosi, pitarā saddhiṃ rājanivesanaṃ gacchantehi teh' eva rājaṅgaṇaṃ paripūri. Ath' ekadivasaṃ vinicchaye kūṭaṭṭaparājitā manussā Bandhulaṃ āgacchantaṃ disvā mahāviravaṃ viravantā vinicchayāmaccānaṃ kūṭaṭṭakāraṇaṃ tassa ārocesuṃ. So vinicchayaṃ gantvā aṭṭaṃ tīretvā sāmikam eva sāmikam akāsi. Mahājano mahāsaddena sādhukāraṃ pavattesi. Rājā "kim idan" ti pucchitvā taṃ atthaṃ sutvā tussitvā sabbe pi te amacce hāretvā Bandhulass' eva vinicchayaṃ niyyādesi. So tato paṭṭhāya sammā vinicchini.

19. Death of King Pasenadi

[Bhaddasāla-Jātaka : Paccuppannavatthu]

Tato porāṇakavinicchayikā lañcaṃ alabhantā appalābhā hutvā Bandhulaṃ "rajjaṃ patthetī" ti rājakule paribhindiṃsu. Rājā tesaṃ kathaṃ gahetvā cittaṃ niggahetuṃ nāsakkhi. "Imasmiṃ idh' eva ghātiyamāne garahā uppajjissatī" ti puna cintetvā payuttapurisehi paccantaṃ paharāpetvā Bandhulaṃ pakkosāpetvā "paccanto kira kupito, tava puttehi saddhiṃ gantvā core gaṇhā" ti pahiṇitvā "etth' ev' assa dvattiṃsāya puttehi saddhiṃ sīsaṃ chinditvā āharathā" ti tena saddhiṃ aññe pi samatthe mahāyodhe pesesi. Tasmiṃ paccantaṃ gacchante yeva "senāpati kira

āgacchatī" ti payuttakacorā palāyiṃsu. So taṃ padesaṃ āvāsāpetvā janapadaṃ santappetvā nivatti. Ath' assa nagarato avidūraṭṭhāne te yodhā saddhiṃ puttehi sīsaṃ chindiṃsu.

Taṃ divasaṃ Mallikāya pañcahi bhikkhusatehi saddhiṃ dve aggasāvakā nimantitā honti. Ath' assā pubbaṇhe yeva "sāmikassa te saddhiṃ puttehi sīsaṃ chinnan" ti paṇṇaṃ āharitvā adaṃsu. Sā taṃ pavattiṃ ñatvā kassaci kiñci avatvā paṇṇaṃ ucchaṅge katvā bhikkhusaṃgham eva paricari. Ath' assā paricārikā bhikkhūnaṃ bhattaṃ datvā sappicāṭiṃ āharantā therānaṃ purato cāṭiṃ bhindiṃsu. Dhammasenāpati "bhedanadhammaṃ bhinnaṃ, na cintetabban" ti āha. Sā ucchaṅgato paṇṇaṃ nīharitvā " 'dvattiṃsāya puttehi saddhiṃ pitu sīsaṃ chinnan' ti me imaṃ paṇṇaṃ āhariṃsu, ahaṃ idaṃ sutvā pi na cintemi, sappicāṭiyā bhinnāya kiṃ cintessāmi bhante" ti āha. Dhammasenāpati "animittaṃ anaññātan" ti ādīni vatvā uṭṭhāyāsanā dhammaṃ desetvā vihāraṃ agamāsi. Sā pi dvattiṃsa-suṇisāyo pakkosāpetvā "tumhākaṃ sāmikā niraparādhā, attano purimakammaphalaṃ labhiṃsu, tumhe mā socittha, rañño pi upari manopadosaṃ mā karittha" ti ovadi.

Rañño carapurisā naṃ kathaṃ sutvā gantvā tesaṃ niddosabhāvaṃ rañño kathesuṃ. Rājā saṃvegappatto tassā nivesanaṃ gantvā Mallikañ ca suṇisāyo c' assā khamāpetvā Mallikāya varaṃ adāsi. Sā "gahito me hotū" ti vatvā tasmiṃ gate matakabhattaṃ datvā nahātvā rājānaṃ upasaṃkamitvā "deva, tumhehi me varo dinno, mayhañ ca aññen' attho n' atthi, dvattiṃsāya ca me suṇisānaṃ mamañ ca kulagharagamanaṃ anujānāthā" ti āha. Rājā sampaṭicchi. Sā dvattiṃsa-suṇisāyo sakasakakulaṃ pesetvā sayaṃ Kusināranagare attano kulagharaṃ agamāsi.

Rājā pi Bandhulasenāpatino bhāgineyyassa Dīghakārāyanassa nāma senāpatiṭṭhānaṃ adāsi. So pana "mātulo iminā mārito" ti rañño otāraṃ gavesako carati. Rājā niraparādhassa Bandhulassa māritakālato paṭṭhāya vippaṭisārī hutvā cittassādaṃ na labhati, rajjasukhaṃ nānubhoti. Tadā Satthā Sakyānaṃ Uḷumpaṃ nāma nigamaṃ upanissāya viharati. Rājā tattha gantvā ārāmato avidūre khandhāvāraṃ nivesetvā mandena parivārena "Satthāraṃ vandissāmī" ti vihāraṃ gantvā pañca rājakakudhabhaṇḍāni Kārāyanassa datvā ekako va gandhakuṭiṃ pāvisi. Sabbaṃ Dhammacetiya-Sutta-niyāmen' eva veditabbaṃ. Tasmiṃ

gandhakuṭiṃ paviṭṭhe Kārāyano tāni rājakakudhabhaṇḍāni gahetvā Viḍūḍabhaṃ rājānaṃ katvā raññho ekaṃ assaṃ ekañ c' upaṭṭhānakārikaṃ mātugāmaṃ nivattetvā Sāvatthim agamāsi.

Rājā Satthārā saddhiṃ piyakathaṃ kathetvā nikkhamanto senaṃ adisvā taṃ mātugāmaṃ pucchitvā taṃ pavattiṃ sutvā "bhāgineyyaṃ ādāya gantvā Viḍūḍabhaṃ gahessāmi" ti Rājagahanagaraṃ gacchanto vikāle dvāresu pihitesu nagaraṃ patvā ekissā sālāya nipajjitvā vātātapakilanto rattibhāge tatth' eva kālam akāsi. Vibhātāya rattiyā "deva, Kosala-narindo anātho jāto" ti vilapantiyā tassā itthiyā saddaṃ sutvā raññho ārocesuṃ. So mātulassa mahantena sakkārena sarīrakiccaṃ kāresi.

20. Asadisa-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto tassa aggamahesiyā kucchismiṃ paṭisandhiṃ gaṇhi. Tassa sotthinā jātassa nāmagahaṇadivase Asadisa-kumāro ti nāmaṃ akaṃsu. Ath' assa ādhāvitvā paridhāvitvā vicaraṇakāle añño puññavā satto deviyā kucchimhi paṭisandhiṃ gaṇhi. Tassa sotthinā jātassa nāmagahaṇadivase Brahmadatta-kumāro ti nāmam akaṃsu. Tesu Bodhisatto soḷasavassakāle Takkasilaṃ gantvā disāpāmokkhassa ācariyassa santike tayo vede aṭṭhārasa sippāni ca uggaṇhitvā issāsasippe asadiso hutvā Bārāṇasiṃ paccāgami. Rājā kālaṃ kurumāno "Asadisakumārassa rajjaṃ datvā Brahmadattassa oparajjaṃ dethā" ti vatvā kālam akāsi.

Tasmiṃ kālakate Bodhisatto attano rajje diyyamāne "mayhaṃ rajjen' attho n' atthī" ti paṭikkhipi. Brahmadattaṃ rajjena abhisiñciṃsu. Bodhisatto "mayhaṃ yasena attho n' atthī" ti kiñci pi na icchi. Kaniṭṭhe rajjaṃ kārente pakatiyā va rājākāren' eva vasi. Rājapādamūlikā "Asadisakumāro rajjaṃ pattheti" ti vatvā raññho santike Bodhisattaṃ paribhindiṃsu. So tesaṃ vacanaṃ gahetvā paribhinnacitto "bhātaraṃ me gaṇhathā" ti manusse payojesi.

Ath' eko Bodhisattassa atthacarako taṃ kāraṇaṃ Bodhisattassa ārocesi. Bodhisatto kaniṭṭhabhātikassa kujjhitvā aññaṃ raṭṭhaṃ

gantvā, "eko dhanuggaho āgantvā rājadvāre ṭhito" ti raññō ārocāpesi. Rājā "kittakaṃ bhogaṃ icchatī" ti pucchi.—"Ekasaṃvaccharena satasahassan" ti.—"Sādhu, āgacchatū" ti. Atha naṃ āgantvā samīpe ṭhitaṃ pucchi: "tvaṃ dhanuggaho" ti.—"Āma devā" ti.—"Sādhu, maṃ uppaṭṭhahassū" ti.

So tato paṭṭhāya rājānaṃ upaṭṭhahati. Tassa paribbayaṃ diyyamānaṃ disvā "atibahulaṃ labhatī" ti porāṇakadhanuggahā ujjhāyiṃsu. Ath' ekadivasaṃ rājā uyyānaṃ gantvā maṅgalasilāpaṭṭasamīpe sāṇipākāraṃ parikkhipāpetvā ambarukkhamūle mahāsayane nipanno uddhaṃ olokento rukkhagge ekaṃ ambapiṇḍiṃ disvā "imaṃ na sakkā abirūhitvā gaṇhitun" ti dhanuggahe pakkosāpetvā "imaṃ ambapiṇḍiṃ sarena chinditvā pātetuṃ sakkhissathā" ti āha.—"Na etaṃ deva amhākaṃ garu, devena pana amhākaṃ bahuvāre kammaṃ diṭṭhapubbaṃ, adhunā āgato dhanuggaho amhehi bahukataraṃ labhati, taṃ pātāpethā" ti. Rājā Bodhisattaṃ pakkosāpetvā "sakkhissasi tāta etaṃ pātetun" ti pucchi.—"Āma mahārāja, ekaṃ okāsaṃ labhamāno sakkhissāmī" ti.—"Katarokāsan" ti.—"Tumhākaṃ sayanassa antokāsan" ti. Rājā sayanaṃ harāpetvā okāsaṃ kāresi. Bodhisattassa hatthe dhanuṃ n' atthi, nivāsanantare sannayhitvā vicarati, tasmā "sāṇiṃ laddhuṃ vaṭṭatī" ti āha. Rājā "sādhū" ti sāṇiṃ āharāpetvā parikkhipāpesi.

Bodhisatto antosāṇiyaṃ pavisitvā uparinivatthasetavatthaṃ haritvā ekaṃ rattapaṭaṃ nivāsetvā kacchaṃ bandhitvā ekaṃ rattapaṭam udare bandhitvā pasibbakato sandhiyuttaṃ khaggaṃ nīharitvā vāmapasse sannayhitvā suvaṇṇakañcukaṃ paṭimuñcitvā cāpanāḷi piṭṭhiyaṃ sannayhitvā sandhiyuttaṃ meṇḍakamahādhanuṃ ādāya pavāḷavaṇṇaṃ jiyaṃ āropetvā uṇhīsaṃ sīse paṭimuñcitvā tikhiṇakhurappaṃ nakhehi parivattayamāno sāṇiṃ dvidhā katvā paṭhaviṃ phāletvā alaṃkatanāgakumāro viya nikkhamitvā saraṃ khipanaṭṭhānaṃ gantvā khurappaṃ sannayhitvā rājānaṃ āha: "kiṃ mahārāja etaṃ ambapiṇḍaṃ uddhaṃ ārohanakaṇḍena pātemi udāhu adho orohanakaṇḍenā" ti.—"Tāta, bahū mayā ārohanakaṇḍena pātentā diṭṭhapubbā, orohanakaṇḍena pana pātentā mayā na diṭṭhapubbā, orohanakaṇḍena pātehī" ti.—"Mahārāja, idaṃ kaṇḍaṃ dūraṃ ārohissati, yāva Cātummahārājikabhavanā tāva gantvā sayaṃ orohissati, yāv' assa orohanan tāva tumhehi adhivāsetuṃ vaṭṭatī"

ti. Rājā "sādhū" ti sampaṭicchi. Atha naṃ puna āha: "Mahārāja, idaṃ kaṇḍaṃ pana ārohamānaṃ ambapiṇḍivaṇṭaṃ yāvamajjhaṃ kantamānaṃ ārohissati, orohamānaṃ kesaggamattam pi ito vā etto vā agantvā odhiyaṃ ñeva patitvā ambapiṇḍiṃ gahetvā otarissati, passa mahārājā" ti vegaṃ janetvā kaṇḍaṃ khipi. Taṃ kaṇḍaṃ ambapiṇḍivaṇṭam yāvamajjhaṃ kantamānaṃ abhirūhi. Bodhisatto "idāni naṃ kaṇḍaṃ yāva-Cātummahārājikabhavanaṃ gataṃ bhavissatī" ti ñatvā paṭhamaṃ khittakaṇḍato adhikataraṃ vegaṃ janetvā aññaṃ kaṇḍaṃ khipi. Taṃ gantvā purimakaṇḍapuṃkhe paharitvā nivattitvā sayaṃ Tāvatiṃsabhavanaṃ abhirūhi. Tattha naṃ devatā aggahesuṃ. Nivattanakaṇḍassa vātaṃ chindanasaddo asanisaddo viya ahosi. Mahājanena "kiṃ saddo eso" ti vutte, Bodhisatto "nivattanakaṇḍassa saddo" ti vatvā attano attano sarīre kaṇḍassa patanabhayaṃ ñatvā bhītatasitaṃ mahājanaṃ "mā bhāyathā" ti assāsetvā "kaṇḍassa bhūmiyaṃ patituṃ na dassāmī" ti āha. Kaṇḍaṃ otaramānaṃ kesaggamattam pi ito vā etto vā agantvā odhiyaṃ ñeva patitvā ambapiṇḍiṃ chindi. Bodhisatto ambapiṇḍiyā ca kaṇḍassa ca bhūmiyaṃ patituṃ adatvā ākāse va sampaṭicchanto ekena hatthena ambapiṇḍiṃ ekena kaṇḍaṃ aggahesi. Mahājano taṃ acchariyaṃ disvā "na no evarūpaṃ diṭṭhapubban" ti mahāpurisaṃ pasaṃsati unnadati appoṭheti aṅguliyo vidhūnati, celukkhepasahassāni pavattanti. Rājaparisāya tuṭṭhapahaṭṭhāya Bodhisattassa dinnadhanaṃ koṭimattam ahosi. Rājā pi 'ssa dhanavassaṃ vassanto viya ca bahuṃ dhanaṃ mahantañ ca yasaṃ adāsi.

Evaṃ Bodhisatte tena raññā sakkate garukate tattha vasante, "Asadisakumāro kira Bārāṇasiyaṃ n' atthī" ti satta rājāno āgantvā Bārāṇasiṃ parivāretvā "rajjaṃ vā detu yuddhaṃ vā" ti rañño paṇṇaṃ pesesuṃ. Rājā maraṇabhayabhīto "kahaṃ me bhātā vasatī" ti pucchitvā, "ekaṃ sāmanta-rājānaṃ upaṭṭhahatī" ti sutvā, "mama bhātike anāgacchante mayhaṃ jīvitaṃ n' atthi, gacchatha, tassa mama vacanena pāde vanditvā khamāpetvā gaṇhitvā āgacchathā" ti dūte pāhesi.

Te gantvā Bodhisattassa taṃ pavattiṃ ārocesuṃ. Bodhisatto taṃ rājānaṃ āpucchitvā Bārāṇasiṃ paccāgantvā rājānaṃ "mā bhāyī" ti samassāsetvā kaṇḍe akkharāni chinditvā "ahaṃ Asadisakumāro āgato, ahañ ca ekaṃ kaṇḍaṃ khipanto sabbesaṃ vo jīvitaṃ

harissāmi, jīvitena atthikā palāyantū" ti aṭṭālake ṭhatvā sattannaṃ rājūnaṃ bhuñjantānaṃ kañcanapātimakule yeva kaṇḍaṃ pātesi. Te akkharāni disvā maraṇabhayabhītā sabbe va palāyiṃsu. Evaṃ Mahāsatto khuddakamakkhikāya pivanamattam pi lohitaṃ anuppādetvā satta rājāno palāpetvā kaniṭṭhabhātaraṃ oloketvā kāme pahāya isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jīvitapariyosāne brahmalokūpago ahosi.

21. Vāsudeva and His Brothers

[Ghata-Jātaka]

I

Atīte Uttarāpathe Kaṃsabhoge Asitañjananagare Mahākaṃso nāma rajjaṃ kāresi. Tassa Kaṃso ca Upakaṃso cā ti dve puttā ahesuṃ, Devagabbhā nāma ekā dhītā. Tassā jātadivase nemittikabrāhmaṇā "etissā kucchiyaṃ nibbattaputto Kaṃsabhogaṃ Kaṃsavaṃsaṃ nāsessatī" ti vyākariṃsu. Rājā balavasinehena dhītaraṃ nāsetuṃ nāsakkhi, "bhātaro jānissantī" ti yāvatāyukaṃ ṭhatvā kālam akāsi. Tasmiṃ kālakate Kaṃso rājā ahosi, Upakaṃso uparājā. Nandagopā nām' assā paricārikā ahosi, Andhakaveṇhu nāma dāso tassā sāmiko ārakkham akāsi.

Tadā Uttaramadhurāyaṃ Mahāsāgaro nāma rajjaṃ kāreti, tassa Sāgaro ca Upasāgaro cā ti dve puttā ahesuṃ. Tesu pituaccayena Sāgaro rājā ahosi, Upasāgaro uparājā. So Upakaṃsassa sahāyako ekācariyakule ekato uggahitasippo. Bhātaro Devagabbhaṃ Upasāgarass' eva adaṃsu. Sā kāle dhītaraṃ vijāyi. Bhātaro sutvā haṭṭhatuṭṭhā tassā Añjanadevī ti nāmaṃ kariṃsu. Tesaṃ Govaḍḍhamānaṃ nāma bhogagāmaṃ adaṃsu. Upasāgaro Devagabbhaṃ gahetvā Govaḍḍhamānagāme vasi. Ekadivasam eva Devagabbhā puttaṃ vijāyi, Nandagopā dhītaraṃ. Devagabbhā puttassa nāsanabhayena puttaṃ Nandagopāya rahassena pesetvā tassa dhītaraṃ ānāpesi. Tassā vijātabhāvaṃ bhātikānaṃ ārocesuṃ. Te "puttaṃ vijātā dhītaran" ti pucchitvā, "dhītaran" ti vutte, "tena hi posethā" ti āhaṃsu. Eten' upāyena Devagabbhā dasa putte vijāyi, Nanda-

gopā dasa dhītaro. Puttā Nandagopāya santike vaḍḍhanti, dhītaro Devagabbhāya; taṃ antaraṃ koci na jānāti.

Devagabbhāya jeṭṭhaputto Vāsudevo nāma ahosi, dutiyo Baladevo nāma, tatiyo Candadevo nāma, catuttho Suriyadevo, pañcamo Aggidevo, chaṭṭho Varuṇadevo, sattamo Ajjuno, aṭṭhamo Pajjuno, navamo Ghatapaṇḍito, dasamo Aṅkuro nāma ahosi. Te "Andhakaveṇhudāsaputtā dasa bhātikā ceṭakā" ti pākaṭā ahesuṃ. Te aparabhāge vuddhiṃ anvāya thāmabalasampannā kakkhalapharusā hutvā vilopaṃ karontā caranti, rañño gacchantaṃ paṇṇākāraṃ vilumpant' eva. Manussā sannipatitvā "Andhakaveṇhudāsaputtā dasa bhātikā raṭṭhaṃ vilumpantī" ti rājaṅgane upakkosiṃsu. Rājā Andhakaveṇhuṃ pakkosāpetvā "kasmā puttehi vilopaṃ kārāpesī" ti tajjesi. Evaṃ dutiyam pi tatiyam pi manussehi upakkose kate rājā taṃ santajjesi. So maraṇabhayabhīto rājānaṃ varaṃ yācitvā "deva, ete na mayhaṃ puttā, Upasāgarassa puttā" ti taṃ antaram ārocesi.

Rājā bhīto "kena ne upāyena gaṇhāmā" ti amacce pucchitvā, "ete deva mallayuddhakā, nagare yuddhaṃ kāretvā tattha ne yuddhamaṇḍalaṃ āgate gāhāpetvā māressāmā" ti vutte, Cānurañ ca Muṭṭhikañ cā ti dve malle pesetvā "ito sattame divase yuddhaṃ bhavissatī" ti nagare bheriñ carāpetvā rājadvāre yuddhamaṇḍalaṃ sajjāpetvā akkhavāṭaṃ kāretvā yuddhamaṇḍalaṃ alaṃkārāpetvā jayapaṭākā bandhāpesuṃ. Sakalanagaraṃ saṃkhubhi, cakkāticakkaṃ mañcātimañcaṃ bandhiṃsu. Cānura-Muṭṭhikā yuddhamaṇḍalaṃ āgantvā vaggantā gajjantā appoṭhentā vicariṃsu. Dasa bhātikā pi āgantvā rajakavīthiṃ vilumpitvā vaṇṇasāṭake nivāsetvā gandhāpaṇesu gandhe mālākārāpaṇesu mālaṃ vilumpitvā vilittagattā mālabhārino katakaṇṇapūrā vaggantā gajjantā appoṭhentā yuddhamaṇḍalaṃ pavisiṃsu.

Tasmiṃ khaṇe Cānuro appoṭhento vicarati. Baladevo taṃ disvā "na naṃ hatthena chupissāmī" ti hatthisālato mahantaṃ hatthiyottaṃ āharitvā vaggitvā gajjitvā yottaṃ khipitvā Cānuraṃ udare veṭhetvā dve yottakoṭiyo ekato katvā veṭhetvā ukkhipitvā sīsamatthake bhametvā bhūmiyaṃ pothetvā bahi akkhavāṭe khipi. Cānure mate rājā Muṭṭhika-mallaṃ āṇāpesi. So uṭṭhāya vaggitvā gajjitvā appoṭhesi. Baladevo taṃ pothetvā aṭṭhīni sañcuṇṇetvā "a-mallo 'mhi, a-mallo 'mhī" ti vadantam eva "nāhaṃ tava malla-

bhāvaṃ vā amallabhāvaṃ vā jānāmī'' ti hatthe gahetvā bhūmiyaṃ pothetvā jīvitakkhayaṃ pāpetvā bahi akkhavāṭe khipi. Muṭṭhiko maranto ''yakkho hutvā taṃ khāditum labhissāmī'' ti patthanaṃ ṭhapesi; so Kāḷamattiya-aṭaviyaṃ nāma yakkho hutvā nibbatti. Rājā ''gaṇhatha dasabhātika-ceṭake'' ti uṭṭhahi. Tasmiṃ khaṇe Vāsudevo cakkaṃ khipi, taṃ dvinnam pi bhātikānaṃ sīsāni pātesi. Mahājano bhītatasito ''avassayo no hothā'' ti tesaṃ pādesu patitvā nipajji.

II

Te dve mātule māretvā Asitañjananagare rajjam gahetvā mātāpitaro tattha katvā dasa pi janā ''sakala-Jambudīpe rajjaṃ gaṇhissāmā'' ti nikkhamitvā anupubbena Kāḷasenaraññno nivāsaṃ Ayojjhanagaraṃ gantvā nagaraṃ parikkhipitvā ṭhitarukkhagahanaṃ viddhaṃsetvā pākāraṃ bhinditvā rājānaṃ gahetvā taṃ rajjaṃ attano hatthagataṃ katvā Dvāravatiṃ sampāpuṇiṃsu. Tassa pana nagarassa ekato samuddo ekato pabbato. Amanussapariggahītaṃ kira taṃ ahosi, tassa ārakkhaṃ katvā ṭhitayakkho paccāmitte disvā gadrabhavesena gadrabharavaṃ ravati, tasmiṃ khaṇe yakkhānubhāvena sakalanagaraṃ uppatitvā samuddamajjhe ekasmiṃ dīpake tiṭṭhati, paccāmittesu gatesu punāgantvā sakaṭṭhāne yeva patiṭṭhāti. Tadā pi so gadrabho tesaṃ dasannaṃ bhātikānaṃ āgamanaṃ ñatvā gadrabharavaṃ ravi, nagaraṃ uppatitvā dīpake patiṭṭhāya, tesu nagaraṃ adisvā nivattesu, punāgantvā sakaṭṭhāne patiṭṭhahi. Te puna nivattiṃsu, puna gadrabho tath' eva akāsi.

Te Dvāravatinagare rajjaṃ gaṇhituṃ asakkontā Kaṇhadīpāyanassa santikaṃ gantvā vanditvā ''bhante, mayaṃ Dvāravatīrajjaṃ gahetuṃ na sakkoma, ekaṃ no upāyaṃ kathethā'' ti pucchitvā, ''parikhāpiṭṭhe asukasmiṃ nāma ṭhāne eko gadrabho carati, so amitte disvā viravati, tasmiṃ khaṇe nagaraṃ uppatitvā gacchati, tumhe tassa pāde gaṇhatha, ayaṃ vo nipphajjanupāyo'' ti vutte, tāpasaṃ vanditvā dasa pi janā gadrabhassa pādesu patitvā ''sāmi, ṭhapetvā tumhe añño amhākaṃ nissayo n' atthi, amhākaṃ nagaraṃ gaṇhanakāle mā ravitthā'' ti yāciṃsu. Gadrabho ''na sakkā mayā na viravituṃ, tumhe pana paṭhamataraṃ āgantvā cattāro janā mahantāni ayanaṅgalāni ādāya catūsu nagaradvāresu mahante

ayakhāṇuke bhūmiyaṃ koṭṭetvā nagarassa uppatanakāle naṅgalāni gahetvā naṅgalabaddhaṃ ayasaṃkhalikam ayakhāṇuke bandheyyātha, nagaraṃ uppatituṃ na sakkhissatī" ti āha. Te "sādhū" ti vatvā tasmiṃ aviravante yeva naṅgalāni ādāya catūsu nagaradvāresu khāṇuke bhūmiyaṃ ākoṭetvā aṭṭhaṃsu. Tasmiṃ khaṇe gadrabho ravi, nagaraṃ uppatituṃ ārabhi, catūsu dvāresu ṭhitā catūhi ayanaṅgalehi gahetvā naṅgalabaddhā ayasaṃkhalikā khāṇuke bandhiṃsu, nagaraṃ uppatituṃ nāsakkhi. Dasa bhātikā tato nagaraṃ pavisitvā rājānaṃ māretvā rajjaṃ gaṇhiṃsu.

Evaṃ te sakala-Jambudīpe tesaṭṭhiyā nagarasahassesu sabbe rājāno cakkena jīvitakkhayaṃ pāpetvā Dvāravatiyaṃ vasamānā rajjaṃ dasa koṭṭhāse katvā vibhajiṃsu. Bhaginim pana Añjanadeviṃ na sariṃsu. Tato puna "ekādasa koṭṭhāse karomā" ti vutte Aṅkuro "mama koṭṭhāsaṃ tassā detha, ahaṃ vohāraṃ katvā jīvissāmi, kevalaṃ tumhe attano attano janapade mayhaṃ suṅkaṃ vissajjethā" ti āha. Te "sādhū" ti sampaṭicchitvā tassa koṭṭhāsaṃ bhaginiyā datvā saddhiṃ tāya nava rājāno Dvāravatiyaṃ vasiṃsu, Aṅkuro pana vāṇijjaṃ akāsi. Evaṃ tesu aparāparaṃ puttadhītāhi vaḍḍhamānesu, addhāne gate mātāpitaro kālam akaṃsu.

III

Vāsudeve rajjaṃ anusāsente dīghassa addhuno accayena dasabhātikaputtā kumārā cintayiṃsu: "Kaṇhadīpāyanaṃ 'dibbacakkhuko' ti vadanti, vīmaṃsissāma tāva nan" ti ete ekaṃ daharakumāraṃ alaṃkaritvā gabbhini-ākārena dassetvā udare masūrakaṃ bandhitvā tassa santikaṃ netvā "bhante, ayaṃ kumārikā kiṃ vijāyissatī" ti pucchiṃsu. Tāpaso "dasabhātikarājānaṃ vināsakālo patto, mayhaṃ nu kho āyusaṃkhāro kīdiso" ti olokento "ajj' eva me maraṇaṃ bhavissatī" ti ñatvā "kumārā, iminā tumhākaṃ ko attho" ti vatvā, "katheth' eva no" ti nibaddho, "ayaṃ ito sattame divase khadiraghaṭikaṃ vijāyissati, tāya Vāsudeva-kulaṃ nassissati, api kho pana tumhe khadiraghaṭikaṃ gahetvā jhāpetvā chārikaṃ nadiyaṃ pakkhipeyyāthā" ti āha. Atha naṃ te "kūṭajāṭila, puriso vijāyanako nāma n' atthī" ti vatvā tantarajjukaṃ nāma kāraṇaṃ katvā tatth' eva jīvitakkhayaṃ pāpayiṃsu. Rājāno kumāre pakkosāpetvā "kiṃkāraṇā tāpasaṃ mārayitthā" ti pucchi-

tvā sabbaṃ sutvā bhītā tassa ārakkhaṃ datvā sattame divase tassa kucchito nikkhantaṃ khadiraghaṭikaṃ jhāpetvā chārikaṃ nadiyā pakkhipiṃsu. Sā nadiyā vuyhamānā mukhadvāre ekapasse laggi, tato erakaṃ nibbatti.

Ath' ekadivasaṃ te rājāno "samuddakīḷikaṃ kīḷissāmā" ti mukhadvāraṃ gantvā mahāmaṇḍapaṃ kāretvā alaṃkatamaṇḍape khādantā pivantā keḷivasen' eva pavattahatthapādaparāmāsā dvidhā bhijjitvā mahākalahaṃ kariṃsu. Ath' eko aññaṃ muggaraṃ alabhanto erakavanato ekaṃ erakapattaṃ gaṇhi, taṃ gahitamattam eva khadiramusalaṃ ahosi, so tena mahājanaṃ potheti. Ath' aññehi sabbehi gahitagahitaṃ musalam eva ahosi, te aññamaññaṃ paharitvā vināsaṃ pāpuṇiṃsu. Tesu vinassantesu Vāsudevo Baladevo bhaginī Añjanadevī purohito ti cattāro janā rathaṃ abhirūhitvā palāyiṃsu, sesā sabbe pi vinaṭṭhā.

Te pi cattāro rathena palāyantā Kāḷamattikāṭaviṃ pāpuṇiṃsu. Muṭṭhika-mallo patthanaṃ katvā yakkho hutvā tattha nibbatto. Baladevassa āgatabhāvaṃ ñatvā tattha gāmaṃ māpetvā mallavesaṃ gahetvā "ko yujjhitukāmo" ti vagganto gajjanto appoṭhento vicari. Baladevo taṃ disvā va "bhātika, ahaṃ iminā saddhiṃ yujjhissāmī" ti vatvā, Vāsudeve vārente vārente yeva, rathā oruyha tassa santikaṃ gantvā appoṭhesi. Atha naṃ so pasāritahatthe yeva gahetvā mūlakakandaṃ viya khādi.

Vāsudevo tassa matabhāvaṃ ñatvā bhaginiñ ca purohitañ ca ādāya sabbarattiṃ gantvā suriyodaye ekaṃ paccantagāmaṃ patvā "āhāraṃ pacitvā āharathā" ti bhaginiñ ca purohitañ ca gāmaṃ pahiṇitvā sayaṃ ekasmiṃ gacchantare paṭicchanno nipajji. Atha naṃ Jarā nāma eko luddo gacchaṃ calantaṃ disvā "sūkaro ettha bhavissatī" ti saññāya sattiṃ khipitvā pāde vijjhitvā, "ko maṃ vijjhī" ti vutte, manussassa viddhabhāvaṃ ñatvā bhīto palāyituṃ ārabhi. Rājā satiṃ paccupaṭṭhapetvā uṭṭhāya "mātula, mā bhāyi, ehī" ti pakkositvā āgataṃ "ko si nāma tvan" ti pucchitvā, "ahaṃ sāmi Jarā nāmā" ti, " 'jarāya viddho marissatī' ti kira maṃ porāṇā vyākariṃsu, nissaṃsayaṃ ajja mayā maritabban" ti ñatvā "mātula, mā bhāyi, ehi, pahāram me bandhā" ti tena pahāramukhaṃ bandhāpetvā taṃ uyyojesi; balavavedanā pavattiṃsu, itarehi ābhataṃ āhāraṃ paribhuñjituṃ nāsakkhi. Atha te āmantetvā "ajja ahaṃ marissāmi, tumhe pana sukhumālā aññaṃ kammaṃ katvā

jīvituṃ na sakkhissatha, imaṃ vijjaṃ sikkhathā'' ti ekaṃ vijjaṃ sikkhāpetvā te uyyojetvā tatth' eva jīvitakkhayaṃ pāpuṇi. Evaṃ Añjanadeviṃ ṭhapetvā sabbe va vināsaṃ pāpuṇiṃsu.

22. Sirikālakanni-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto seṭṭhi hutvā dānam adāsi sīlaṃ rakkhi uposathakammaṃ kari, bhariyā pi 'ssa pañcasīlāni rakkhi, puttadhītaro pi dāsakammakaraporisā pi. So Sucipariväraseṭṭhi t' eva paññāyittha. So cintesi: ''sace mayā sucitarasīlo koci āgamissati tassa mama nisīdanapallaṃkaṃ vā nipajjanasayanaṃ vā dātuṃ na yuttaṃ, anucchiṭṭhaṃ aparibhuttaṃ dātuṃ vaṭṭatī'' ti attano upaṭṭhāne yeva ekapasse aparibhuttapallaṃkañ ca sayanañ ca paññāpesi.

Tasmiṃ samaye Cātummahārājikadevaloke Virūpakkhamahārājassa dhītā Kālakaṇṇī nāma Dhataraṭṭhamahārājassa dhītā Sirī ca nāmā ti imā dve bahuṃ gandhamālaṃ ādāya ''Anotatte kīḷissāmā'' ti Anotattapiṭṭhiṃ gacchiṃsu. Tasmiṃ pana dahe bahūni titthāni, tesu Buddhānaṃ titthe Buddhā va nahāyanti, paccekabuddhānaṃ titthe paccekabuddhā va, bhikkhūnaṃ titthe bhikkhū va, tāpasānaṃ titthe tāpasā va, Cātummahārājikādisu chasu kāmasaggesu devaputtānaṃ titthe devaputtā va, devadhītānaṃ titthe devadhītā va nahāyanti. Tatr' imā dve gantvā ''ahaṃ paṭhamaṃ nahāyissāmi, ahaṃ paṭhaman'' ti titthatthāya kalahaṃ kariṃsu. Kālakaṇṇī, ''ahaṃ lokaṃ vicāremi, tasmā paṭhamaṃ nahāyituṃ yutt' amhī'' ti vadati. Sirī ''ahaṃ mahājanassa issariyadāyikāya paṭipadāya ṭhitā, tasmā paṭhamaṃ nahāyituṃ yutt' amhī'' ti vadati. Tā ''amhesu paṭhamaṃ nahāyituṃ yuttarūpaṃ cattāro mahārājāno jānissantī'' ti tesaṃ santikaṃ gantvā ''amhesu kā paṭhamaṃ Anotatte nahāyituṃ yuttarūpā'' ti pucchiṃsu. Dhataraṭṭha-Virūpakkhā ''na sakkā amhehi vinicchitun'' ti Virūḷha-Vessavaṇānaṃ bhāraṃ akaṃsu. Te ''amhehi pi na sakkā, sāmipādamūle yeva pesessāmā'' ti tā Sakkassa santikaṃ pesesuṃ. Sakko tāsaṃ vacanaṃ sutvā cintesi: ''imā dve pi mama manussānaṃ ñeva dhītaro, na sakkā mayā imaṃ aṭṭaṃ vinicchitun'' ti; atha tā

āha: "Bārāṇasiyaṃ Sucipariväro nāma seṭṭhi atthi, tassa ghare anucchiṭṭhāsanañ c' eva anucchiṭṭhasayanañ ca paññattaṃ, yā tattha nisīdituñ ca sayituñ ca labhati sā paṭhamaṃ nahāyituṃ yuttarūpā" ti.

Taṃ sutvā Kālakaṇṇī taṃ khaṇaṃ ñeva nīlavatthaṃ nivāsetvā nīlavilepanaṃ vilimpitvā nīlamaṇipilandhanaṃ pilandhitvā yantapāsāṇe viya devalokā otaritvā majjhimayāmasamanantare seṭṭhino pāsādassa upaṭṭhānadvāre sayanassa avidūraṭṭhāne nīlaraṃsiṃ vissajjetvā ākāse aṭṭhāsi. Seṭṭhi oloketvā taṃ addasa, dassanen' ev' assa appiyā ahosi amanāpā. So tāya saddhiṃ sallapanto paṭhamaṃ gātham āha:

Kā nu kāḷena vaṇṇena na cāpi piyadassanā,
kā vā tvaṃ kassa vā dhītā, kathaṃ jānemu taṃ mayan ti.

Taṃ sutvā Kālakaṇṇī dutiyaṃ gātham āha:

Mahārājass' ahaṃ dhītā Virūpakkhassa caṇḍiyā,
ahaṃ Kālī alakkhikā, Kālakaṇṇī ti mam vidū,
okāsaṃ yācito dehi, vasemu tava santike ti.

Tato Bodhisatto tatiyaṃ gātham āha:

Kiṃsīle kiṃsamācāre purise nivase tuvaṃ,
puṭṭhā me Kāli akkhāhi yathā jānemu taṃ mayan ti.

Tato sā attano guṇaṃ kathentī—

Makkhī palāsi sārambhī issukī maccharī saṭho
so mayhaṃ puriso kanto laddhaṃ yassa vinassati.
Kodhano upanāhī ca pisuno hi vibhedako
aṇḍakavāco pharuso so me kantataro tato.
Ajja-ssuve ti puriso sadatthaṃ nāvabujjhati,
ovajjamāno kuppati, seyyaṃ so atimāññati,
Davappaladdho puriso sabbamittehi dhaṃsati,
so mayhaṃ puriso kanto, tasmiṃ homi anāmayā ti.

Atha naṃ garahanto, Mahāsatto gātham āha:

Apehi etto tvaṃ Kāli, n' etaṃ amhesu vijjati,
aññaṃ janapadaṃ gaccha nigame rājadhāniyo ti.

Taṃ sutvā Kālakaṇṇī additā hutyā anantaraṃ gātham āha:

Aham pi kho taṃ jānāmi: n' etaṃ tumhesu vijjati,
santi loke alakkhikā saṃgharanti bahuṃ dhanaṃ,
ahaṃ Devo ca me bhātā ubho naṃ vidhamemasī ti.

Tassā pakkantakāle Sirī devadhītā suvaṇṇavaṇṇehi vatthavilepanehi suvaṇṇadassanena ca alaṅkārenāgantvā uppaṭṭhānadvāre pītaraṃsiṃ vissajjetvā samehi pādehi samaṃ paṭhaviyaṃ patiṭṭhāya sagāravā aṭṭhāsi. Taṃ disvā Mahāsatto paṭhamaṃ gātham āha:

Kā nu dibbena vaṇṇena pathavyā suppatiṭṭhitā,
Kā vā tvaṃ kassa vā dhītā, kathaṃ jānemu taṃ mayan ti.

Taṃ sutvā Sirī dutiyaṃ gātham āha:

Mahārājass' ahaṃ dhītā Dhataraṭṭhassa sirīmato,
ahaṃ Sirī ca Lakkhī ca, bhūripaññā ti maṃ vidū,
okāsaṃ yācito dehi, vasemu tava santike ti.

Tatoparaṃ seṭṭhissa pucchā hoti, Siriyā vissajjanā:

"Kiṃsīle kiṃsamācāre purise nivase tuvaṃ,
puṭṭhā me Lakkhi akkhāhi yathā jānemu taṃ mayaṃ."

"Yo vā pi sīte athavā pi uṇhe
vātātape ḍaṃsasiriṃsape ca
khudaṃ pipāsaṃ abhibhuyya sabbaṃ
rattiṃdivaṃ yo satataṃ niyutto,
kālābhatañ ca na hāpeti atthaṃ
so me manāpo nivase ca tamhi.

Akkodhano mittavā cāgavā ca
sīlūpapanno asaṭho ujjubhūto
saṃgāhako sakhilo saṇhavāco
mahattapatto pi nivātavutti
tasm' āhaṃ pose vipulā bhavāmi
ūmi samuddassa yathā pi vaṇṇaṃ.

Yo vā pi mitte athavā amitte
seṭṭhe sarikkhe athavā pi hīne

atthaṃ carantaṃ athavā anatthaṃ
āvī raho saṃgaham eva vatte
vācaṃ na vajjā pharusaṃ kadāci
matassa jīvassa ca tassa homi.

Etesaṃ yo aññataraṃ labhitvā
kantā sirī majjati appapañño
taṃ dittarūpaṃ visamaṃ carantaṃ
karīsavācaṃ va vivajjayāmi."

"Attanā kurute lakkhiṃ alakkhiṃ kurut' attanā,
na hi lakkhiṃ alakkhiṃ vā añño aññassa kārako."

Evaṃ Mahāsatto Sirideviyā vacanaṃ abhinanditvā "idaṃ anucchiṭṭhaṃ āsanañ ca sayanañ ca tuyhaṃ yeva anucchavikaṃ, nisīda c' eva nipajja cā" ti āha. Sā tattha vasitvā paccūsakāle nikkhamitvā Cātummahārājikadevalokaṃ gantvā Anotattadahe paṭhamaṃ nahāyi. Tam pi sayanaṃ Siridevatāya paribhuttabhāvena sirisayaṃ nāma jātaṃ. Sirisayanassāyaṃ vaṃso. Iminā kāraṇena yāv' ajjatanā 'sirīsayanan' ti vuccati.

23. The Four Graces

[Sudhābhojana-Jātaka]

Sakkassa Āsā Saddhā Sirī Hirī ti catasso dhītaro honti, tā bahudibbagandhamālaṃ ādāya udakakīḷanatthāya Anotattadahaṃ gantvā tattha kīḷitvā Manosilātale nisīdiṃsu. Tasmiṃ khaṇe Nārado nāma brāhmaṇatāpaso Tāvatiṃsabhavanaṃ divāvihāratthāya gantvā Nandavana-Cittakūṭalatāvanesu divāvihāraṃ katvā Pāricchattakapuppham chattaṃ viya chāyatthāya dhārayamāno Manosilātalamatthake attano vasanaṭṭhānaṃ Kañcanaguhaṃ gacchati. Atha tā tassa hatthe taṃ pupphaṃ disva yāciṃsu:

"Tvaṃ no 'ttamo vābhisamekkha Nārada
yass' icchasi tassa-m-anuppavecchasu;

yassā hi no Nārada tvaṃ padassasi
sā yeva no hohiti seṭṭhasammatā" ti.

Tāsaṃ vacanaṃ sutvā Nārado tā ālapanto:

"Akallaṃ etaṃ vacanaṃ sugatte,
ko brāhmaṇo ko kalahaṃ udīraye,
gantvāna bhūtādhipam eva pucchatha
sace na jānātha idh' uttamādhaman" ti gātham āha.

Tā Nāradena paramappakopitā
udīritā vaṇṇamadena mattā
sakāse gantvāna Sahassacakkhuno
pucchiṃsu bhūtādhipaṃ: "kā nu seyyasī" ti.

Taṃ sutvā Sakko "imā catasso pi mayhaṃ dhītaro, sac' āhaṃ etāsu ekā guṇasampannā uttamā ti vakkhāmi sesā dujjhissanti, na sakkā ayaṃ aṭṭo vinicchinituṃ, imā Himavante Kosiyatāpasassa santikaṃ pesessāmi, so etāsam aṭṭaṃ vinicchinissatī" ti cintetvā "ahaṃ tumhākam aṭṭaṃ na vincchināmi, Himavante Kosiyatāpaso nāma atthi, tassāhaṃ attano sudhābhojanaṃ pesessāmi, so parassa adatvā na bhuñjati, dadanto ca vicinitvā guṇavantānaṃ deti, yā tumhesu tatth' assa hatthato bhattaṃ labhissati sā uttamā bhavissatī" ti so tāpasassa santikaṃ pesetvā Mātaliṃ pakkosāpetvā tassa santikaṃ pesento gātham āha:

"Asū hi yo sammati dakkhiṇaṃ disaṃ
Gaṅgāya tīre Himavantapasmani
sa Kosiyo dullabhapānabhojano,
tassa sudham pāpaya devasārathī" ti.

Sa Mātali devavarena pesito
sahassayuttaṃ abhiruyha sandanaṃ
sa khippam eva upagamma assamaṃ
adissamāno munino sudhaṃ adā.

Tasmiṃ khaṇe tā catasso devakaññā catuddisaṃ aṭṭhaṃsu: Siri pācīnadisāya, aṭṭhāsi, Āsā dakkhiṇadisāya aṭṭhāsi, Saddhā pacchimadisāya, Hiri uttaradisāya.

Tā disvā sabbo paramappamodito [Kosiyo]
subhena vaṇṇena sikhā-r-iv' aggino
kaññā catasso caturo catuddisā
icc-abravī Mātalino ca sammukhā:

"Purimaṃ disaṃ kā tvaṃ pabhāsi devate
alaṃkatā tāravarā va osadhī ;
pucchāmi taṃ kañcanavelliviggahe,
ācikkha me tvaṃ katamāsi devatā."

"Sir' āhaṃ devī manujesu pūjitā
apāpasattūpanisevinī sadā
sudhāvivādena tav' antim āgatā,
taṃ maṃ sudhāya varapaññā bhājaya."

Taṃ sutvā Kosiyo āha:

"Sippena vijjācaraṇena buddhiyā
narā upetā paguṇā sakammanā
tayā vihīnā na labhanti kiñcanaṃ,
tayīdaṃ na sādhu yad idaṃ tayā kataṃ.

Tan taṃ asaccaṃ avibhajjasevinim,
jānāmi mūḷhaṃ vidurānupātinim,
na tādisī arahati āsanūdakaṃ
kuto sudhā, gaccha na mayha ruccasī" ti.

Sā tatth' ev' antaradhāyi. Tato so Āsāya saddhiṃ sallapanto āha:

"Kā sukkadāṭhā paṭimuttakuṇḍalā
cittaṅgadā kambuvimaṭṭhadhārinī,
osittavaṇṇaṃ paridayha sobhasi
kusaggirattaṃ apiḷayha mañjariṃ.

Migīva bhantā saracāpadhārinā
virādhitā mandam iva udikkhasi,
ko te dutīyo idha mandalocane,
na bhāyasi ekikā kānane vane" ti.

Tato sā:

"Na me dutīyo idha-m-atthi Kosiya,
Masakkasārappabhav' amhi devatā,
Āsā sudhāsāya tav' antim āgatā,
taṃ naṃ sudhāya varapaññā bhājayā" ti gātham āha.

Taṃ sutvā Kosiyo "tvaṃ kira yo te ruccati tassa āsāphala-nipphādanena āsaṃ desi, yo te na ruccati tassa na desi, n' atthi tayā samāpatti tattha vināsakārī" ti dīpento āha:

"Āsāya yanti vāṇijā dhanesino,
nāvaṃ samāruyha parenti aṇṇave,
te tattha sīdanti atho pi ekadā
jīnādhanā enti vinaṭṭhapābhatā.

Jahitvā dhaññañ ca dhanañ ca ñātake
āsāya saggādhimanā sukhesino
tapanti lūkham pi tapaṃ cirantaraṃ,
kummaggam āruyha parenti duggatiṃ.

Āsāvisaṃvādikasammatā ime,
Āse sudhāya vinayassu attani,
na tādisī arahati āsanūdakaṃ
kuto sudhā, gaccha na mayha ruccasī" ti.

Sā pi tena paṭikkhittā tatth' ev' antaradhāyi. Tato Saddhāya saddhiṃ sallapanto gātham āha:

"Daddallamānā yasasā yasassinī
dighaññanāmavhayanaṃ disam patī,
pucchāmi taṃ kañcanavelliviggahe,
ācikkha me tvaṃ katamāsi devatā" ti.

Tato sā gātham āha:

"Saddhā 'haṃ devī manujesu pūjitā
apāpasattūpanisevinī sadā,
sudhāvivādena tav' antim āgatā,
taṃ maṃ sudhāya varapaññā bhājayā" ti.

Atha naṃ Kosiyo "ime sattā tassa vacanaṃ saddahitvā taṃ taṃ karontā kattabbato akattabbam eva bahutaraṃ karonti, taṃ sabbaṃ tayā kāritaṃ nāma hotī" ti vatvā evam āha:

"Dānaṃ damañ cāgam atho pi saṃyamaṃ
ādāya saddhāya karonti h' ekadā,
theyyaṃ musākūṭam atho pi pesuṇaṃ
karonti h' eke puna viccutā tayā;
na tādisī arahasi āsanūdakaṃ
kuto sudhā, gaccha na mayha ruccasī" ti.

Sā tatth' ev' antaradhāyi. Kosiyo pi uttarato ṭhitāya Hiriyā saddhiṃ sallapanto gāthadvayam āha:

"Dighaññarattiṃ aruṇasmi ūhate
yā dissati uttamarūpavaṇṇinī
tathūpamā maṃ paṭibhāsi devate,
ācikkha me tvaṃ katamāsi accharā.

Kālā nidāghe-r-iva aggijāt' iva
anileritā lohitapattamālinī
kā tiṭṭhasi mandam ivāvalokayaṃ,
bhāsesamānā va giraṃ na muñcasī" ti.

Tato sā gātham āha:

"Hir' āha devī manujesu pūjitā
apāpassattūpanisevinī sadā,
sudhāvivādena tav' antim āgatā,
sā taṃ na sakkomi sudham pi yācituṃ,
kopīnarūpā viya yācan' itthiyā" ti.

Taṃ sutvā tāpaso dve gāthā abhāsi:

"Dhammena ñāyena sugatte lacchasi,
eso hi dhammo na hi yācanā sudhā,
taṃ taṃ ayācantim ahan nimantaye,
sudhāya yam p' icchasi tam pi dammi te.

Sā tvaṃ mayā ajja sakamhi assame
nimantitā kañcanavelliviggahe,
tvaṃ hi me sabbarasehi pūjiyā,
taṃ pūjayitvāna sudham pi asmiye" ti.

24. Mahāmora-Jātaka

Atīte Bārāṇasiyaṃ Brahmadatte rajjaṃ kārente Bodhisatto paccantapadese morasakuṇiyā kucchismiṃ paṭisandhiṃ aggahesi. Gabbhe paripākagate mātā gocarabhūmiyaṃ aṇḍaṃ pātetvā pakkāmi, aṇḍañ ca nāma mātu ārogabhāve sati aññasmiṃ dīghajātikādiparipanthe avijjamāne na nassati, tasmā taṃ aṇḍaṃ kaṇikāramakulaṃ viya suvaṇṇavaṇṇaṃ hutvā pariṇatakāle attano dhammatāya bhijji. Suvaṇṇavaṇṇo moracchāpo nikkhami, tassa dve akkhīni jiñjukaphalasadisāni, tuṇḍaṃ pavāḷavaṇṇaṃ, tisso rattarājiyo gīvaṃ parikkhipitvā piṭṭhimajjhena agamaṃsu. So vayappatto bhaṇḍasakaṭamattasarīro abhirūpo ahosi, taṃ sabbe nīlamorā sannipatitvā rājānaṃ katvā parivārayiṃsu.

So ekadivasaṃ udakasoṇḍiyaṃ pānīyaṃ pivanto attano rūpasampattiṃ disvā cintesi: "ahaṃ sabbamorehi atirekarūpasobho, sac' āhaṃ imehi saddhiṃ manussapathe vasissāmi paripantho me uppajjissati, Himavantaṃ gantvā ekako va phāsukaṭṭhāne vasissāmī" ti. So rattibhāge moresu paṭisallīnesu kañci ajānāpetvā Himavantaṃ pavisitvā tisso pabbatarājiyo attikkamma catutthāya— ekasmiṃ araññe padumasañchanno mahājātassaro, tassāvidūre ekaṃ pabbataṃ nissāya ṭhito mahānigrodharukkho atthi, tassa sākhāya—nilīyi. Tassa pana pabbatassa vemajjhe manāpā guhā atthi, so tattha vasitukāmo hutvā tassā pamukhe pabbatatale nilīyi. Taṃ pana ṭhānaṃ n' eva heṭṭhābhāgena abhirūhituṃ na uparibhāgena otarituṃ sakkā, pakkhibiḷāladīghajātikamanussabhayehi vimuttaṃ. So "idaṃ me phāsukaṭṭhānan" ti taṃ divasaṃ tatth' eva vasitvā punadivase pabbataguhato uṭṭhāya pabbatamatthake puratthābhimukho nisinno udentaṃ suriyamaṇḍalaṃ disvā attano divārakkhāvaraṇatthāya "udet' ayaṃ cakkhumā ekarājā" ti parittaṃ katvā gocarabhūmiṃ otaritvā gocaraṃ gahetvā sāyaṃ āgantvā pabbatamatthake pacchābhimukho nisinno atthamentaṃ suriyamaṇḍalaṃ disvā rattirakkhāvaraṇatthāya "apet' ayaṃ cakkhumā ekarājā" ti parittaṃ katvā eten' upāyena vasati. Atha naṃ ekadivasaṃ eko luddaputto araññe vicaranto pabbatamatthake nisinnaṃ disvā attano nivesanaṃ āgantvā maraṇakāle puttaṃ āha: "tāta, catutthāya pabbatarājiyā araññe suvaṇṇavaṇṇo moro atthi, sace rājā pucchati ācikkheyyāsī" ti.

Ath' ekasmiṃ divase Bārāṇasiraññō Khemā nāma aggamahesī paccūsakāle supinaṃ passi. Evarūpo supino ahosi: suvaṇṇavaṇṇo moro dhammaṃ desesi, sā sādhukāraṃ datvā dhammaṃ suṇāti, moro dhammaṃ desetvā uṭṭhāya pakkāmi. Sā "morarājā gacchati, gaṇhatha nan" ti vadantī yeva pabujjhi, pabujjhitvā pana supinabhāvaṃ ñatvā "supino ti vutte rājā na ādaraṃ karissati, dohaḷo me ti vutte karissatī" ti cintetvā dohaḷinī viya hutvā nipajji. Atha naṃ rājā upasaṃkamitvā pucchi: "bhadde, kin te aphāsukan" ti. —"Dohaḷo me upanno" ti.—"Kiṃ icchasi bhadde" ti.—"Suvaṇṇavaṇṇassa morassa dhammaṃ sotuṃ devā" ti.—"Bhadde, kuto tādisaṃ moraṃ lacchāmā" ti.—"Deva, sace na labhāmi jīvitaṃ me n' atthī" ti.—"Bhadde, mā cintayi, sace katthaci atthi labhissasī" ti rājā naṃ assāsetvā gantvā rājāsane nisinno amacce pucchi: "ambho, devī suvaṇṇavaṇṇassa morassa dhammaṃ sotukāmā, morā nāma suvaṇṇavaṇṇā hontī" ti.—"Brāhmaṇā jānissanti devā" ti. Rājā brāhmaṇe pucchi. Brāhmaṇā evaṃ āhaṃsu: "mahārāja, 'jalajesu macchā kacchapā kakkaṭakā, thalajesu migā haṃsā tittirā, ete tiracchānagatā manussā ca suvaṇṇavaṇṇā hontī' ti amhākaṃ lakkhaṇamantesu āgatan" ti.

Rājā attano vijite luddaputte sannipātāpetvā "suvaṇṇavaṇṇo moro vo diṭṭhapubbo" ti pucchi. Sesā "na diṭṭhapubbo" ti āhaṃsu; yassa pana pitarā ācikkhitaṃ so āha: "mayā pi na diṭṭhapubbo, pitā ca pana me 'asukaṭṭhāne nāma suvaṇṇavaṇṇo moro atthī' ti kathesi." Atha naṃ rājā "samma, mayhaṃ ca deviyā ca jīvitaṃ dinnaṃ bhavissati, gantvā taṃ bandhitvā ānehī" ti bahuṃ dhanaṃ datvā uyyojesi. So puttadārassa dhanaṃ datvā tattha gantvā Mahāsattaṃ disvā pāse oḍḍetvā "ajja bajjhissati, ajja bajjhissatī" ti abandhitvā va mato. Devī patthanaṃ alabhantī matā. Rājā "taṃ me moraṃ nissāya piyabhariyā matā" ti kujjhitvā veravasiko hutvā "Himavante catutthāya pabbatarājiyā suvaṇṇavaṇṇo moro carati, tassa maṃsaṃ khāditvā ajarāmarā hontī" ti suvaṇṇapaṭṭe likhāpetvā paṭṭaṃ sāramañjūsāyaṃ ṭhapetvā kālam akāsi.

Ath' añño rājā ahosi. So paṭṭe akkharāni disvā "ajarāmaro bhavissāmī" ti tassa gahaṇatthāya ekaṃ luddaṃ pesesi. So pi tatth' eva mato. Evaṃ cha rājaparivaṭṭā gatā, cha luddaputtā Himavante eva matā. Sattamena pana raññā pesito sattamo

luddo "ajja ajj' evā" ti satta saṃvaccharāni bandhituṃ asakkonto cintesi: "kin nu kho imassa morarājassa pāde pāsassa asañcaraṇakāraṇan" ti. Atha naṃ pariganhanto sāyaṃpātaṃ parittaṃ karontaṃ disvā "imasmiṃ ṭhāne añño moro n' atthi, iminā brahmacārinā bhavitabbaṃ, brahmacariyānubhāvena c' eva parittānubhāvena c' assa pādo pāse na bajjhatī" ti nayato pariggahetvā paccantajanapadaṃ gantvā ekaṃ moriṃ bandhitvā yathā sā accharāya pahaṭāya vassati pāṇimhi pahaṭe naccati evaṃ sikkhāpetvā ādāya gantvā Bodhisattassa parittakaraṇato puretaram eva pāsaṃ oḍḍetvā accharaṃ paharitvā moriṃ vassāpesi. Moro tassa saddaṃ suṇi. So parittaṃ kātuṃ asakkuṇitvā vegena tassa santikaṃ gantvā pāde pāsaṃ pavesento yeva ākāsā otari, satta vassasatāni asañcaraṇapāso taṃ khaṇaṃ yeva sañcaritvā pādaṃ bandhi.

Atha naṃ luddaputto laṭṭhi-agge olambantaṃ disvā cintesi: "imaṃ morarājānaṃ cha luddā bandhituṃ na sakkhiṃsu, aham pi sattavassāni nāsakkhiṃ, ajja pan' esa imaṃ moriṃ nissāya parittaṃ kātuṃ asakkuṇitvā āgamma pāse baddho heṭṭhāsīsako olambati, evarūpo me sīlavā kilamito, evarūpaṃ aññassa paṇṇākāratthāya netuṃ ayuttaṃ, kim me raññā dinnena sakkārena, vissajjessāmi nan" ti. Puna cintesi: "ayaṃ nāgabalo thāmasampanno, mayi upasaṃkamante 'esa maṃ māretuṃ āgacchatī' ti maraṇabhayatajjito hutvā phandamāno pādaṃ vā pakkhaṃ vā bhindeyya, anupagantvā va naṃ paṭicchanno ṭhatvā khurappen' assa pāsaṃ chindissāmi, tato sayam eva yathāruciyā gamissatī" ti so paṭicchanno ṭhatvā dhanuṃ āropetvā khurappaṃ sandahitvā kaḍḍhi. Moro pi "ayaṃ luddo baddhabhāvaṃ me ñatvā na nirussukko acchissati, kahaṃ nu kho so" ti cintetvā ito c' ito ca oloketvā dhanuṃ āropetvā ṭhitaṃ disvā "maṃ māretvā ādāya gantukāmo bhavissatī" ti maññamāno maraṇabhayatajjito hutvā jīvitaṃ yācanto paṭhamaṃ gātham āha:

Sace hi ty-āhaṃ dhanahetu gāhito
mā maṃ vadhī, jīvagāhaṃ gahetvā,
raññō vā maṃ samma upanti nehi,
maññe dhanaṃ lacchasi napparūpan ti.

Taṃ sutvā luddaputto cintesi: "morarājā 'ayaṃ maṃ vijjhitu-

kāmatāya khurappaṃ sandahī' ti maññeti, assāsessāmi nan'' ti so assāsento dutiyaṃ gātham āha:

Na me ayaṃ tuyha vadhāya ajja
samāhito cāpavare khurappo,
pāsañ ca ty-āhaṃ adhipātayissaṃ,
yathāsukhaṃ gacchatu morarājā ti.

Tato moro dve gāthā abhāsi:

Yaṃ sattavassāni mam ānubandhi
rattiṃdivaṃ khuppipāsaṃ sahanto
atha kissa maṃ pāsavas' ūpanītaṃ
pamuttave icchasi bandhanasmā.

Pāṇātipātā virato nu s' ajja,
abhayan nu te sabbabhūtesu dinnaṃ,
yaṃ maṃ tuvaṃ pāsavas' ūpanītaṃ
pamuttave icchasi bandhanasmā ti.

Itoparaṃ:

''Pāṇātipātā viratassa brūhi
abhayañ ca yo sabbabhūtesu deti:
pucchāmi taṃ morarāja tam atthaṃ
ito cuto kiṃ labhate sukhaṃ so.''

''Paṇātipātā viratassa brūmi
abhayañ ca yo sabbabhūtesu deti:
diṭṭhe va dhamme labhate pasaṃsaṃ
saggañ ca so yāti sarīrabhedā.''

''Na santi devā, icc-āhu eke,
idh' eva jīvo vibhavaṃ upeti,
tathā phalaṃ suktadukkatānaṃ,
dattupaññattañ ca vadanti dānaṃ,
tesaṃ vaco arahataṃ saddahāno
tasmā ahaṃ sakuṇe bādhayāmī'' ti.

Taṃ sutvā Mahāsatto tass' eva paralokassa atthibhāvaṃ kathessāmī" ti pāsa-laṭṭhiyaṃ adhosiro olambāno va

Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayam antalikkhe,
imassa lokassa parassa vā te,
kathaṃ nu te āhu manussaloke" ti gātham āha.

Luddaputto gātham āha:

Cando ca suriyo ca ubho sudassanā
gacchanti obhāsayam antalikkhe,
parassa lokassa na te imassa,
devā ti te āhu manussaloke.

Atha naṃ Mahāsatto āha:

Etth' eva te nihatā hīnavādā
ahetukā, ye na vadanti kammaṃ,
tathā phalaṃ sukatadukkatānaṃ
dattupaññattaṃ ye ca vadanti dānan ti.

So Mahāsatte kathente sallakkhetvā gāthadvayam āha:

Addhā hi saccaṃ vacanaṃ tav' etaṃ,
kathaṃ hi dānaṃ aphalaṃ vadeyya,
tathā phalaṃ sukatadukkatānaṃ,
dattupaññattañ ca kathaṃ bhaveyya.

Kathaṃkaro kintikaro kim ācaraṃ
kiṃ sevamāno kena tapoguṇena,
akkhāhi me morarāja tam atthaṃ
yathā ahaṃ no nirayaṃ pateyyan ti.

Taṃ sutvā Mahāsatto "sac' āhaṃ imaṃ pañhaṃ kathessāmi manussaloko tuccho viya kato bhavissati, tatth' eva dhammikānaṃ samaṇabrāhmaṇānaṃ atthibhāvaṃ kathessāmī" ti cintetvā dve gāthā abhāsi:

Ye keci atthi samaṇā pathavyā
kāsāvavatthā anagāriyā te,

pāto va piṇḍāya caranti kāle,
vikālacariyā viratā hi santo.

Te tattha kālen' upasaṃkamitvā
pucchehi sante manaso pi yaṃ siyā,
te te pavakkhanti yathāpajānaṃ
imassa lokassa parassa c' atthan ti.

Evañ ca pana vatvā nirayabhayena tajjesi. So pana pūritapāramī paccekabodhisatto suriyarasmisamphassaṃ oloketvā ṭhitaṃ pariṇatapadumaṃ viya paripākagatañāṇo vicarati. So tassa dhammakathaṃ suṇanto ṭhitapaden' eva ṭhito saṃkhāre pariganhitvā tilakkhaṇaṃ sammasanto paccekabodhiñāṇaṃ paṭivijjhi. Tassa paṭivedho ca Mahāsattassa pāsato mokkho ca ekakkhaṇe yeva ahosi. Paccekabuddho sabbakilese padāletvā bhavapariyante ṭhito udānaṃ udānento

Tacaṃ va jiṇṇaṃ urago purānaṃ
paṇḍūpalāsaṃ harito dumo va
esa-ppahīno mama luddabhāvo,
pajahām' ahaṃ luddakabhāvam ajjā ti gātham āha.

So imaṃ udānaṃ udānetvā "ahaṃ tāva sabbakilesabandhanehi mutto, nivesane pana bandhitvā me ṭhapitā bahū sakuṇā atthi, te kathaṃ mocessāmī" ti cintetvā Mahāsattaṃ pucchi: "morarāja, nivesane me bahū sakuṇā baddhā atthi, te kathaṃ mocessāmā" ti. Paccekabuddhato pi sabbaññū-Bodhisattānaṃ ñeva upāyapariggahañāṇaṃ mahantataraṃ hoti, tena taṃ āha: "yaṃ vo maggena kilese khaṇḍetvā paccekabodhiñāṇaṃ paṭividdhaṃ taṃ ārabbha saccakiriyaṃ karotha, sakala-Jambudīpe bandhanagato satto nāma na bhavissati" ti. So Bodhisattena dinnanayadvāre ṭhatvā saccakiriyaṃ karonto

Ye cāpi me sakuṇā atthi baddhā
satāni nekāni nivesanasmiṃ
tesaṃ p' ahaṃ jīvitam ajja dammi
mokkhañ ca, te pattā sakaṃ niketan ti gātham āha.

Ath' assa saccakiriyāya akālam eva sabbe bandhanā muccitvā tuṭṭharāvaṃ ravantā sakaṭṭhānam eva gamiṃsu. Tasmim pana

khaṇe tesaṃ tesaṃ gehesu biḷāle ādiṃ katvā sakala-Jambudīpe bandhanagato satto nāma nāhosi. Paccekabuddho hatthaṃ ukkhipitvā sīsaṃ parāmasi, tāvad eva gihiliṅgaṃ antaradhāyi, pabbajitaliṅgaṃ pāturahosi. So saṭṭhivassathero viya ākappasampanno aṭṭhaparikkhāradharo hutvā "tvaṃ me mahatī patiṭṭhā ahosī" ti morarājassa añjaliṃ paggayha padakkhiṇaṃ katvā ākāse uppatitvā Nandamūlakapabbhāraṃ agamāsi. Morarājā pi laṭṭhi-aggato uppatitvā gocaraṃ gahetvā attano vasanaṭṭhānam eva gato.

25. Kulāvaka-Jātaka

Atīte Magadharaṭṭhe Rājagahe eko Magadharājā rajjaṃ kāresi. Tadā Bodhisatto yathā etarahi Sakko purime attabhāve Magadharaṭṭhe Macalagāmake nibbatti evaṃ tasmiṃ yeva Macalagāmake mahākulassa putto hutvā nibbatti; nāmagahaṇadivase c' assa Maghakumāro tv-eva nāmaṃ akaṃsu. So vayappatto Maghamāṇavo ti paññāyittha. Ath' assa mātāpitaro samānajātiyaṃ kulato dārikaṃ ānayiṃsu. So puttadhītāhi vaḍḍhamāno dānapati ahosi, pañca sīlāni rakkhati.

Tasmiṃ ca gāme tiṃs' eva kulāni honti; te ca tiṃsa kulamanussā ekadivasaṃ gāmamajjhe ṭhatvā gāmakammaṃ koronti. Bodhisatto ṭhitaṭṭhāne pādehi paṃsuṃ vyūhitvā tasmiṃ ṭhāne ramaṇīyaṃ katvā aṭṭhāsi. Ath' añño eko āgantvā tasmiṃ ṭhāne ṭhito. Bodhisatto aparaṃ ṭhānaṃ ramaṇīyaṃ katvā aṭṭhāsi, tatthāpi añño ṭhito. Bodhisatto aparam pi aparam pī ti sabbesam pī ṭhitaṭṭhānaṃ ramaṇīyaṃ katvā aparena samayena tasmiṃ ṭhāne maṇḍapaṃ kāresi, maṇḍapam pi apanetvā sālaṃ kāresi, tattha phalakāsanāni santharitvā pānīyacāṭiṃ ṭhapesi. Aparena samayena te pi tiṃsa janā Bodhisattena samānacchandā ahesuṃ. Te Bodhisatto pañcasu sīlesu patiṭṭhāpetvā tato paṭṭhāya tehi saddhiṃ puññāni karonto vicarati. Te pi ten' eva saddhiṃ puññāni karontā kālass' eva vuṭṭhāya vāsipharasumusalahatthā catumahāpathādīsu musalena pāsāṇe ubbattetvā pavaṭṭenti. Yānānaṃ akkhapaṭighātarukkhe haranti, visamaṃ samaṃ karonti, setum attharanti, pokkharaṇiyo khaṇanti, sālaṃ karonti, dānāni denti, sīlaṃ rakkhanti, evaṃ

yebhuyyena sakalagāmavāsino Bodhisattassa ovāde ṭhatvā sīlāni rakkhiṃsu.

Atha nesaṃ gāmabhojako cintesi: "ahaṃ pubbe, etesu suram pivantesu pāṇātipātādīni karontesu, cāṭikahāpaṇādivasena c' eva daṇḍabalivasena ca dhanaṃ labhāmi, idāni pana Magho māṇavo 'sīlaṃ rakkhāpemī' ti tesaṃ pāṇātipātādīni kātuṃ na deti, idāni pana te pañca sīlāni rakkhāpessāmī" ti kuddho rājānaṃ upasaṃkamitvā "deva, bahū corā gāmaghātakādīni karontā vicarantī" ti āha. Rājā tassa vacanaṃ sutvā "gaccha, te ānehī" ti āha. So gantvā sabbe pi te bandhitvā ānetvā "ānītā deva corā" ti raññho ārocesi. Rājā tesaṃ kammaṃ asodhetvā va "hatthīnā te maddāpethā" ti āha.

Tato sabbe pi te rājaṅgaṇe nipajjāpetvā hatthiṃ ānayiṃsu. Bodhisatto tesaṃ ovādam adāsi: "tumhe sīlāni āvajjetha, pesuññakārake ca raññe ca hatthimhi ca attano sarīre ca ekasadisaṃ eva mettaṃ bhāvethā" ti. Te tathā akaṃsu. Atha nesaṃ maddanatthāya hatthiṃ upanesuṃ. So upanīyamāno pi na upagacchati, mahāviravaṃ viravitvā palāyati. Aññaṃ aññaṃ hatthiṃ ānayiṃsu. Te pi tath' eva palāyiṃsu. Rājā "etesaṃ hatthe kiñci osadhaṃ bhavissatī" ti cintetvā "vicinathā" ti āha. Vicinantā adisvā "n' atthi devā" ti āhaṃsu.—"Tena hi kiñci mantaṃ parivattessanti, pucchatha te: 'atthi vo parivattanamantā' " ti. Rājapurisā pucchiṃsu. Bodhisatto "atthī" ti āha. Rājapurisā "atthi kira devā" ti ārocayiṃsu.

Rājā sabbe pi te pakkosāpetvā "tumhākaṃ jānanamantaṃ kathethā" ti āha. Bodhisatto avoca: "deva, aññho amhākaṃ manto nāma n' atthi, amhe pana tiṃsamattā janā pāṇaṃ na hanāma, adinnaṃ nādiyāma, micchā na carāma, musāvādaṃ na kathema, majjaṃ na pivāma, mettaṃ bhāvema, dānaṃ dema, maggaṃ samaṃ karoma, pokkharaṇiyo khanāma, sālaṃ kārema, ayaṃ amhākaṃ manto ca parittañ ca vaḍḍhiñ cā" ti. Rājā tesaṃ pasanno pesuññakārakassa sabbaṃ gehavibhavaṃ tañ ca tesañ ñeva dāsaṃ katvā adāsi, taṃ hatthiñ ca gāmañ ca tesañ ñeva adāsi. Te tato paṭṭhāya yathāruciyā puññāni karontā "catumahāpathe mahantaṃ sālaṃ kāressāmā" ti vaḍḍhakiṃ pakkosāpetvā sālaṃ paṭṭhapesuṃ, mātugāmesu pana vigatacchandatāya tassā sālāya mātugāmānaṃ pattiṃ nādaṃsu.

Tena samayena Bodhisattassa gehe Sudhammā Cittā Nandā Sujātā ti catasso itthiyo honti. Tāsu Sudhammā vaḍḍhakinā saddhiṃ ekato hutvā "bhātika, imissā sālāyaṃ maṃ jeṭṭhikaṃ karohī" ti vatvā lañcaṃ adāsi. So "sādhū" ti sampaṭicchitvā paṭhamam eva kaṇṇikarukkhaṃ sukkhāpetvā tacchetvā vijjhitvā kaṇṇikaṃ niṭṭhapetvā kaṇṇikāropanakāle "aho ayyā, ekaṃ na karimhā" ti āha.—"Kin nāma hoti."—"Kaṇṇikā laddhuṃ vaṭṭatī" ti.—"Hotu, āharissāmā" ti.—"Idāni chinnarukkhena kātuṃ na sakkā, pubbe yeva chinditvā tacchetvā vijjhitvā ṭhapitakaṇṇikā laddhuṃ vaṭṭatī" ti.—"Idāni kiṃ kātabban" ti.—"Sace kassaci gehe niṭṭhapetvā ṭhapitavikkāyikakaṇṇikā atthi sā pariyesitabbā" ti.

Te pariyesantā Sudhammāya gehe disvā mūlena na labhiṃsu. "Sace maṃ sālāya pattikaṃ karotha dassāmī" ti vutte pana "mayaṃ mātugāmānaṃ pattikaṃ na dambhā" ti āhaṃsu. Atha ne vaḍḍhakī āha: "ayyā, tumhe kiṃ kathetha, ṭhapetvā Brahmalokaṃ aññaṃ mātugāmarahitaṭṭhānaṃ nāma n' atthi, gaṇhatha kaṇṇikaṃ, evaṃ sante amhākaṃ kammaṃ niṭṭhaṁ gamissatī" ti. Te "sādhū" ti kaṇṇikaṃ gahetvā sālaṃ niṭṭhapetvā āsanaphalakāni santharitvā pānīyacāṭiyo ṭhapetvā yāgubhattaṃ nibandhiṃsu, sālaṃ pākārena parikkhipitvā dvāraṃ yojetvā anto pākāre vālukaṃ ākiritvā bahi pākāre tālapantiṃ ropesuṃ. Cittā pi tasmiṃ ṭhāne uyyānaṃ kāresi, "pupphūpagaphalūpagarukkho asuko nāma tasmiṃ n'atthī" ti nāhosi. Nandā pi tasmiṃ yeva ṭhāne pokkharaṇiṃ kāresi, pañcavaṇṇehi padumehi saṅchannaṃ ramaṇīyaṃ. Sujātā kiñci na akāsi. Bodhisatto mātu upaṭṭhāṇaṃ, pitu upaṭṭhānaṃ, kule jeṭṭhāpacāyikakammaṃ, saccavācaṃ, apharusavācaṃ, apisunavācaṃ, maccheravinayan ti imāni satta vatapadāni pūretvā

> Mātāpettibharaṃ jantuṃ kule jeṭṭhāpacāyinaṃ
> saṇhaṃ sakhilasambhāsaṃ pesunneyyappahāyinaṃ
> maccheravinaye yuttaṃ saccaṃ kodhābhibhuṃ naraṃ
> taṃ ve devā Tāvatiṃsā āhu sappuriso itī ti

evaṃ pasaṃsiyabhāvaṃ āpajjitvā jīvitapariyosāne Tāvatiṃsabhavane Sakko va devārājā hutvā nibbatti. Te pi 'ssa sahāyā tatth' eva nibbattiṃsu.

Tasmiṃ kāle Tāvatiṃsabhavane asurā paṭivasanti. Sakko devarājā "kiṃ no sādhāraṇena rajjenā" ti asure dibbapānaṃ

pāyetvā matte samāne pādesu gahetvā Sinerupapāte khipāpesi. Te Asurabhavanam eva sampāpuṇiṃsu. Asurabhavanaṃ nāma Sinerussa heṭṭhimatale Tāvatiṃsadevalokappamāṇam eva, tattha devānaṃ Pāricchattako viya Cittapāṭalī nāma kappaṭṭhiyarukkho hoti. Te Cittapāṭaliyā pupphitāya jānanti: "nāyaṃ amhākaṃ devaloko, devalokasmiṃ hi Pāricchattako pupphatī" ti. Atha te "jara-Sakko amhe matte katvā mahāsamuddapiṭṭhe khipitvā amhākaṃ devanagaraṃ gaṇhi, mayaṃ tena saddhiṃ yujjhitvā amhākaṃ devanagaram eva gaṇhissāmā" ti pipillikā viya thambhaṃ Sineruṃ anusañcaramānā uṭṭhahiṃsu. Sakko "asurā kira uṭṭhitā" ti sutvā samuddapiṭṭhe yeva abbhuggantvā yujjhamāno tehi parājito diyaḍḍhayojanasatikena Vejayantarathena dakkhiṇasamuddassa matthakamatthakena palāyituṃ āraddho.

Ath' assa ratho samuddapiṭṭhena vegena gacchanto Simbalivanaṃ pakkhanto. Tassa gamanamagge Simbalivanaṃ tālavanaṃ viya chijjitvā chijjitvā samuddapiṭṭhe patati. Supaṇṇapotakā samuddapiṭṭhe parivattentā mahāravaṃ raviṃsu. Sakko Mātaliṃ pucchi: "samma Mātali, kiṃ saddo nām' esa, atikaruṇo ravo vattatī" ti.—"Deva, tumhākaṃ rathavegavicuṇṇite Simbalivane patante, supaṇṇapotakā maraṇabhayatajjitā ekaviravaṃ viravantī" ti. Mahāsatto "samma Mātali, mā amhe nissāya ete kilamantu, na mayaṃ issariyaṃ nissāya pāṇavadhakammaṃ karoma, etesaṃ pana atthāya mayaṃ jīvitaṃ pariccajitvā asurānaṃ dassāma, nivattay' etaṃ rathan" ti vatvā imaṃ gātham āha:

Kulāvakā Mātali Simbalismiṃ
īsāmukhena parivajjayassu,
kāmaṃ cajāma asuresu pāṇaṃ,
mā-y-ime dijā vikulāvā ahesun ti.

Mātali saṃgāhako tassa vacanaṃ sutvā rathaṃ nivattetvā aññena maggena devalokābhimukhaṃ akāsi. Asurā pana taṃ nivattayamānam eva disvā "addhā aññehi pi cakkavālehi Sakkā āgacchanti, balaṃ labhitvā ratho nivatto bhavissatī" ti maraṇabhayabhītā palāyitvā Asurabhavanam eva pavisiṃsu. Sakko pi devanagaraṃ pavisitvā dvīsu devalokesu devagaṇena parivuto nagaramajjhe aṭṭhāsi. Tasmiṃ khaṇe paṭhaviṃ bhinditvā yojana-

sahassubbedho Vejayantapāsādo uṭṭhahi. Vijayante uṭṭhitattā 'Vejayanto' t' eva nāmaṃ akaṃsu. Atha Sakko puna asurānaṃ anāgamanatthāya pañcasu ṭhānesu ārakkhaṃ ṭhapesi, yaṃ sandhāya vuttaṃ:

Antarā dvinnaṃ ayujjhapurānaṃ
pañcavidhā ṭhapitā abhirakkhā:
uragakaroṭi payassa ca hārī
madanayutā caturo ca mahantā ti.

Imesu pana pañcasu ṭhānesu ārakkhaṃ ṭhapetvā Sakko devānam indo dibbasampattiṃ anubhavamāne, Sudhammā cavitvā tass' eva pādaparicārikā hutvā nibbatti, kaṇṇikāya dinnanissandena c' assā pañcayojanasatikā Sudhammā nāma devamaṇisabhā udapādi, yattha dibbasetacchattassa heṭṭhā yojanappamāṇe kañcanapallaṃke nisinno Sakko devānam indo devamanussānaṃ kattabbakiccāni karoti. Cittā pi cavitvā tass' eva pādaparicārikā hutvā nibbatti, uyyānassa karaṇanissandena c' assā Cittalatāvanaṃ nāma uyyānaṃ udapādi. Nandā pi cavitvā tass' eva pādaparicārikā hutvā nibbatti, pokkharaṇīnissandena c' assā Nandā nāma pokkharaṇī udapādi.

Sujātā pana kusalakammassa akatattā ekasmiṃ araññe kandarāya bakasakuṇikā hutvā nibbattā. Sakko "Sujātā na paññāyati, kattha nu kho nibbattā" ti āvajjento disvā tattha gantvā taṃ ādāya devalokaṃ gantvā tassā ramaṇīyaṃ devanagaraṃ Sudhammaṃ devasabhaṃ Cittalatāvanaṃ Nandāpokkharaṇiṃ ca dassetvā "etā kusalaṃ katvā mayhaṃ pādaparicārikā hutvā nibbattā, tvaṃ pana kusalaṃ akatvā tiracchānayoniyaṃ nibbattā, ito paṭṭhāya sīlaṃ rakkhā" ti taṃ ovaditvā pañcasu sīlesu patiṭṭhāpetvā tatth' eva netvā vissajjesi. Sā pi tato paṭṭhāya sīlaṃ rakkhati. Sakko katipāhaccayena "sakkā nu kho sīlaṃ rakkhitun" ti gantvā maccharūpena uttāno hutvā purato nipajji. Sā "matamacchako" ti saññāya sīse aggahesi, maccho naṅgutthaṃ cālesi, atha naṃ "jīvati, maññe" ti vissajjesi. Sakko "sādhu sādhu, sakkhissasi sīlaṃ rakkhitun" ti agamāsi.

Sā tato cutā Bārāṇasiyaṃ kumbhakāragehe nibbatti. Sakko "kahaṃ nu kho nibbattā" ti tattha nibbattabhāvaṃ ñatvā suvaṇṇaelāḷukānaṃ yānakaṃ pūretvā majjhe gāmassa mahallakavesena nisīditvā "elāḷukāni gaṇhatha, elāḷukāni gaṇhathā" ti ugghosesi.

Manussā āgantvā "dehi tātā" ti āhaṃsu.—"Ahaṃ sīlaṃ rakkhakānaṃ demi, tumhe sīlaṃ rakkhathā" ti.—"Mayaṃ sīlaṃ nāma na jānāma, mūlena dehī" ti.—"Na mayhaṃ mūlena attho, sīlarakkhakānañ ñevāhaṃ dammī" ti.—Manussā "koci ayaṃ lālako" ti pakkamiṃsu. Sujātā taṃ pavattiṃ sutvā "mayhaṃ ānītaṃ bhavissatī" ti cintetvā gantvā "dehi tātā" ti āha.—"Sīlaṃ rakkhasi ammā" ti.—"Āma rakkhāmī" ti.—"Idaṃ mayā tuyham eva atthāya ābhatan" ti saddhiṃ yānakena gehadvāre ṭhapetvā pakkāmi.

Sā pi yāvajīvaṃ sīlaṃ rakkhitvā tato cutā Vepacittiyassa asurindassa dhītā hutvā nibbatti, sīlānisaṃsena abhirūpā ahosi. So tassā vayappattakāle "mayhaṃ dhītā attano cittarucitaṃ sāmikaṃ gaṇhātū" ti asure sannipātesi. Sakko "kahaṃ nu sā nibbattā" ti olokento tattha nibbattabhāvaṃ ñatvā "Sujātā cittarucitaṃ sāmikaṃ gaṇhantī maṃ gaṇhissatī" ti asuravaṇṇam māpetvā tattha agamāsi. Sujātaṃ alaṃkaritvā sannipātaṭṭhānaṃ ānetvā "cittarucitaṃ sāmikaṃ gaṇhā" ti āhaṃsu. Sā olokentī Sakkaṃ disvā pubbe pi sinehavasena "ayaṃ me sāmiko" ti aggahesi. So taṃ devanagaraṃ ānetvā aḍḍhatiyānaṃ nāṭakakoṭīnaṃ jeṭṭhikaṃ katvā yāvatāyukaṃ ṭhatvā yathākammaṃ gato.

26. Sāma-Jātaka

Atīte Bārāṇasito avidūre nadiyā orimatīre eko nesādagāmo ahosi, paratīre eko. Ekasmiṃ pañca pañca kulasatāni vasanti, dvīsu pi gāmesu dve nesādajeṭṭhakā sahāyā. Te daharakāle katikaṃ kariṃsu: "sace ambesu ekassa dhītā hoti ekassa putto, tesaṃ āvāhavivāhaṃ hotū" ti. Atha orimatīragāmavāsinesādajeṭṭhakassa putto jāyi, jātakkhaṇe c'assa dukūlena paṭiggahitattā Dukūlako t' eva nāmaṃ kariṃsu; itarassa gehe dhītā jāyi, tassā paratīre jātattā Pārikā ti nāmaṃ kariṃsu. Te ubho pi abhirūpā ahesuṃ suvaṇṇavaṇṇā, nesādakule jātā pi pāṇātipātan nāma na kariṃsu. Aparabhāge mātāpitaro tesaṃ anicchamānānaṃ yeva āvāhavivāhaṃ kariṃsu. Atha [Dukūlakumāraṃ] mātapitaro vadiṃsu: "tāta, tvaṃ nesādakule nibbattitvā n'eva gharāvāsaṃ

icchasi na pāṇavadhaṃ karosi, kin nāma karissasī" ti.—" Amma tāta, tumhesu anujānanantesu ajj' eva pabbajissāmā" ti.—"Tena hi gacchathā" ti dve pi jane uyyojesuṃ. Te mātāpitaro vanditvā nikkhamma Gaṅgātīre Himavantaṃ pavisitvā phalāphalaṃ āharitvā paribhuñjitvā attano paṇṇasālaṃ pavisitvā samaṇadhammaṃ karontā vāsaṃ kappayiṃsu.

Tadā Bodhisatto devalokā cavitvā tassā [Pāriyā] kucchimhi paṭisandhiṃ gaṇhi. Sā dasamāsaccayena su-vaṇṇaṃ puttaṃ vijāyi, ten' ev' assa Suvaṇṇasāmo ti nāmaṃ kariṃsu. Taṃ aparabhāge vaḍḍhitvā solasavassuddesikam pi anurakkhantā mātāpitaro paṇṇasālāya nisīdāpetvā sayam eva vanamūlaphalāphalatthāya gacchanti. Mahāsatto "kadāci kocid eva antarāyo bhaveyyā" ti tesaṃ gatamaggaṃ sallakkheti.

Ath' ekadivasaṃ tesaṃ vanamūlaphalāphalaṃ ādāya sāyaṇhasamaye nivattantānaṃ assamapadato avidūre mahāmegho uṭṭhahi, te ekaṃ rukkhamūlaṃ pavisitvā vammikamatthake aṭṭhaṃsu, tassa abbhantare āsīviso atthi, tesaṃ sarīrato sedagandhamissakaṃ udakaṃ otaritvā tassa nāsāputaṃ pāvisi; so kujjhitvā nāsāvātena pahari, dve pi andhā hutvā aññamaññaṃ na passiṃsu.

Atha Mahāsatto cintesi: "mama mātāpitaro aññesu divasesu imāya velāya āgacchanti, idāni tesaṃ pavattiṃ na jānāmi, paṭimaggaṃ gamissāmī" ti paṭimaggaṃ gantvā saddam akāsi. Te tassa saddaṃ sañjānitvā paṭisaddaṃ katvā puttasinehena "tāta Sāma, idha paripantho atthi, mā āgamī" ti vadiṃsu. Atha nesaṃ "tena hi imaṃ gahetvā ethā" ti dīghalaṭṭhiṃ adāsi, te laṭṭhikoṭiyaṃ gahetvā tassa santikaṃ āgamiṃsu. Atha ne "kena vo kāraṇena cakkhūni vinaṭṭhānī" ti pucchi.—"Tāta, mayaṃ deve vassante rukkhamūle vammikamatthake ṭhitā, tena kāraṇenā" ti. So sutvā va aññāsi: "tattha āsīvisena bhavitabbaṃ, tena kuddhena nāsāvāto vissaṭṭho bhavissatī" ti.

So mātāpitaro assamapadaṃ ānetvā tesaṃ rattiṭṭhāna-divaṭṭhānesu caṃkame paṇṇasālāya vaccaṭṭhāne passāvaṭṭhāne ti sabbaṭṭhānesu rajjuke bandhi; tato paṭṭhāya te assame ṭhapetvā vanamūlaphalāni āharati, pāto va nesaṃ vasanaṭṭhānaṃ sammajjati, Migasammataṃ nadiṃ gantvā pānīyaṃ āharati, paribhojanīyaṃ upaṭṭhapeti, dantakaṭṭha-mukhodakādiṃ katvā madhuraphalāphalaṃ deti, tehi mukhe vikkhālite sayaṃ paribhuñjati, paribhuñjitvā

mātāpitaro vanditvā migagaṇaparivuto phalāphalatthāya araññaṃ pavisitvā pabbatantare kinnaraparivāro phalāphalaṃ gahetvā sāyaṇhavelāyaṃ āgantvā ghaṭe udakaṃ āharitvā tāpetvā uṇhodakena nesaṃ yathāruciṃ nahāpanaṃ vā pādadhovanaṃ vā katvā aṅgārakapallaṃ upanetvā gātte sedetvā nisinnānaṃ phalāphalaṃ datvā pariyosāne sayam pi khāditvā sesakaṃ ṭhapeti, iminā niyāmena mātāpitaro paṭijaggati.

Tasmiṃ samaye Bārāṇasiyaṃ Piliyakkho nāma rājā rajjaṃ kāreti. So migamaṃsalobhena mātaraṃ rajjaṃ paṭicchāpetvā sannaddhapañcāvudho Himavantaṃ pavisitvā mige vadhitvā maṃsaṃ khādanto Migasammataṃ nadiṃ patvā anupubbena Sāmassa pānīyagahaṇatitthaṃ patto migavalañjaṃ disvā maṇivaṇṇāhi sākhāhi koṭṭhakaṃ katvā dhanuṃ ādāya visapītaṃ saraṃ sannahitvā tattha nilīno acchi. Mahāsatto pi sāyaṇhasamaye phalāphalaṃ āharitvā assamapade ṭhapetvā mātāpitaro vanditvā "nahātvā pānīyaṃ ādāya āgamissāmī" ti ghaṭaṃ gahetvā migagaṇaparivuto dve mige ekato katvā tesaṃ piṭṭhe pānīyaghaṭaṃ ṭhapetvā hatthena gahetvā nadītittham agamāsi. Rājā koṭṭhake ṭhito tathā āgacchantaṃ disvā "mayā ettakaṃ kālaṃ vicarantena manusso nāma na diṭṭhapubbo, devo nu kho esa, nāgo nu kho ti, sace kho panāhaṃ etaṃ upasaṃkamitvā pucchissāmi, devo ce ākāse uppatissati, nāgo ce bhūmiyaṃ pavekkhati ; etaṃ vijjhitvā dubbalaṃ katvā pucchissāmī" ti cintesi.

Atha tesu migesu paṭhamam eva otaritvā pānīyaṃ pivitvā uttiṇṇesu, Bodhisatto, uggahitavatto viya mahāthero, saṇikaṃ udakaṃ otaritvā paṭipassaddharato paccuttaritvā vākacīvaraṃ nivāsetvā ajinacammaṃ ekaṃsaṃ katvā pānīyaghaṭaṃ ukkhipitvā udakaṃ puñjitvā vāmaṃsakūṭe ṭhapesi. Tasmiṃ kāle "idāni vijjhituṃ samayo" ti rājā visapītaṃ saraṃ khipitvā Mahāsattaṃ dakkhiṇapasse vijjhi, saro vāmapassena nikkhami. Tassa viddhabhāvaṃ ñatvā migagaṇo bhīto palāyi. Suvaṇṇasāmapaṇḍito pana viddho pi pānīyaghaṭaṃ yathā vā tathā vā anusumbhitvā satiṃ paccupaṭṭhāpetvā saṇikaṃ otāretvā vālukaṃ viyūhitvā ṭhapetvā disā vavatthapetvā mātāpitunnaṃ vasanaṭṭhānadisābhāgena sīsaṃ katvā rajatapaṭṭavaṇṇavālukāya suvaṇṇapaṭimā viya nipajjitvā satiṃ upaṭṭhapetvā "imasmiṃ Himavantapadese mama verino nāma n' atthi, mama pi aññasmiṃ veraṃ nāma n' atthī" ti

vatvā mukhena lohitaṃ chaḍḍetvā rājānaṃ adisvā va gātham āha:

Ko nu maṃ usunā vijjhi pamattaṃ udahārakaṃ,
khattiyo brāhmaṇo vesso ko maṃ viddhā nilīyasī ti.

Taṃ sutvā rājā "ayaṃ mayā visapītena kaṇḍena vijjhitvā pātito pi n' eva maṃ akkosati na paribhāsati, gacchissāmi 'ssa santikan" ti cintetvā gantvā santike ṭhito āha:

Rājāhaṃ asmi Kāsīnaṃ, Piliyakkho ti maṃ vidū,
lobhā raṭṭhaṃ pahatvāna migam esañ carām' ahaṃ.
Issatthe c' asmi kusalo daḷhadhammo ti vissuto,
nāgo pi me na muñceyya āgato usupātanan ti.

Iti attano balaṃ vaṇṇetvā tassa nāmagottaṃ pucchanto āha:

Tvañ ca kassa vā putto si, kathaṃ jānemu taṃ mayaṃ,
pituno attano cāpi nāmagottaṃ pavedaya ti.

Taṃ sutvā Mahāsatto "sac' āhaṃ 'devanāgakinnarādisu khattiyādisu vā aññataro 'ham asmī' ti katheyyaṃ saddaheyy' eva esa, saccam eva kathetuṃ vaṭṭatī" ti cintetvā āha:

Nesādaputto, bhaddan te, Sāmo iti maṃ ñātayo
āmantayiṃsu jīvantaṃ, sv-ājj' ev' ahaṃ gato saye.
Ajinamhi haññate dīpī, nāgo dantehi haññati,
atha kena nu vaṇṇena viddheyyaṃ mam amaññathā ti.

Rājā tassa vacanaṃ sutvā yathābhūtaṃ anācikkhitvā musāvādaṃ karonto āha:

Migo upaṭṭhito āsi āgato usupātanaṃ,
taṃ disvā ubbijji Sāma, na te kodho mam āvisī ti.

Atha naṃ Mahāsatto "kiṃ vadesi mahārāja, imasmiṃ Himavante maṃ disvā palāyanamigo nāma n' atthī" ti āha. Taṃ sutvā rājā "mayā imaṃ niraparādhaṃ vijjhitvā musāvādo kato, saccam eva kathessāmī" ti cintetvā āha:

Na t' addasā migo Sāma, kin t' āhaṃ alikaṃ bhaṇe,
kodhalobhābhibhūto 'haṃ, usuṃ te taṃ avissajī ti.

Evañ ca pana vatvā "nāyaṃ Suvaṇṇasāmo imasmiṃ araññe ekako va vasissati, ñātakehi pi 'ssa bhavitabbaṃ, pucchissāmi nan" ti cintetvā itaraṃ gāthaṃ āha:

Kuto nu samma āgamma kassa vā pahito tuvaṃ
udahāro nadiṃ gaccham āgato Migasammatan ti.

So tassa kathaṃ sutvā mahantaṃ vedanaṃ adhivāsetvā mukhena lohitaṃ chaḍḍetvā gāthaṃ āha:

Andhā mātāpitā mayhaṃ, te bharāmi brahāvane,
tes' āhaṃ udabārako āgato Migasammataṃ.

Atthi nesaṃ usāmattaṃ atha sāhassa jīvitaṃ,
udakassa cālābhena maññe andhā marissare.

Uṭṭhānapāricariyāya pādasambāhanassa ca
'Sāma tāta' vilapantā hiṇḍissanti brahāvane.

Idaṃ dutiyakaṃ sallaṃ kampeti hadayaṃ mama
Yañ ca andhe na passāmi yañ ca hessāmi jīvitan ti.

Rājā tassa vilāpaṃ sutvā "evaṃ guṇasampanno nāma mayā aparādho kato, iminā paṭijaggitaniyāmen' ev' assa mātāpitaro paṭijaggissāmi, icc-assa maraṇaṃ amaraṇaṃ bhavissatī ti sanniṭṭhānaṃ katvā āha:

Mā bāḷhaṃ paridevasi Sāma kalyāṇadassana,
ahaṃ kammakaro hutvā bhariyassan te brahāvane.

Migānaṃ ghāsam anvesaṃ vanamūlaphalāni ca
ahaṃ kammakaro hutvā bhariyassan te brahāvane.

Kataman taṃ vanaṃ Sāma yattha mātāpitā tava,
ahan te tathā bharissaṃ yathā te abhari tuvan ti.

Atha Mahāsatto "sādhu mahārājā" ti vatvā tassa maggaṃ ācikkhitvā mātāpitusu balavasinehena tathārūpaṃ vedanaṃ adhivāsetvā tesaṃ bharaṇatthāya añjaliṃ paggayha yācanto mātāpitunnaṃ vandanaṃ pesetvā visaññutaṃ pāpuṇi.

27. VIDHUROVĀDA

[Vidhurapaṇḍita-Jātaka]

Atīte Kururaṭṭhe Indapattanagare Dhanañjayakorabbo rajjaṃ kāresi. Vidhurapaṇḍito nāma amacco tasa atthadhammānusāsako ahosi. So madhurakatho mahādhammakathiko sakala-Jambudīpe rājāno hatthikantavīṇāsarena paluddhahatthino viya attano madhuradhammadesanāya palobhetvā tesaṃ sakasakarajjāni gantuṃ adadamāno Buddhalīḷhāya mahājanassa dhammaṃ desento mahantena yasena tasmiṃ nagare paṭivasi.

So ca mitte amitte ca ñātayo suhadajjane
alīnamanasaṃkappo Vidhuro etad abravi:
"Eth' ayyo rājavasatiṃ, nisīditvā suṇotha me
yathā rājakulaṃ patto yasaṃ poso nigacchati.
Na hi rājakulaṃ patto aññāto labhate yasaṃ
nāsūro na pi dummedho na-ppamatto kudācanaṃ.
Yadāssa sīlaṃ paññañ ca soceyyañ cādhigacchati
atha vissasate tamhi guyhañ c'assa na rakkhati.
Tulā yathā paggahitā samadaṇḍā sudhāritā
ajjhiṭṭho na vikampeyya sa rājavasatiṃ vase.
Tulā yathā paggahitā samadaṇḍā sudhāritā
sabbāni abhisambhonto sa rājavasatiṃ vase.
Divā vā yadi vā rattiṃ rājakiccesu paṇḍito
ajjhiṭṭho na vikampeyya sa rājavasatiṃ vase.
Divā vā yadi vā rattiṃ rājakiccesu paṇḍito
sabbāni abhisambhonto sa rājavasatiṃ vase.
Yo c' assa sukato maggo raññō suppaṭiyādito
na tena vutto gaccheyya sa rājavasatiṃ vase.
Na raññō samakaṃ bhuñje kāmabhoge kudācanaṃ,
sabbattha pacchato gacche sa rājavasatiṃ vase.
Na raññō sadisaṃ vatthaṃ na mālā na vilepanaṃ
ākappaṃ sarakuttiṃ vā na raññō sadisam ācare,
aññaṃ kareyya ākappaṃ sa rājavasatiṃ vase.
Anuddhato acapalo nipako saṃvutindriyo
manopaṇidhisampanno sa rājavasatiṃ vase.

Laddhavāro labhe vāraṃ n'eva rājūsu vissase,
aggīva yato tiṭṭheyya sa rājavasatiṃ vase.
Akkodhano asaṃghaṭṭo sacco saṇho apesuno
samphaṃ giraṃ na bhāseyya sa rājavasatiṃ vase.
Vinīto sippavā danto katatto niyato mudu
appamatto suci dakkho sa rājavasatiṃ vase.
Samaṇe brāhmaṇe cāpi sīlavante bahussute
sakkaccaṃ payirupāseyya sa rājavasatiṃ vase.
Chandaññū rājino assa cittaṭṭho c' assa rājino
asaṃkusakavatti 'ssa sa rājavasatiṃ vase.
Es' ayyo rājavasati vattamāno yathā naro
ārādhayati rājānaṃ pūjaṃ labhati bhattusū" ti.

Evaṃ asamadhuro Vidhuro Buddhalīḷhāya rājavasatiṃ kathesi.

28. Maṇiratanassānubhāva-vaṇṇanā

[Vidhurapaṇḍita-Jātaka]

Vessavaṇamahārājassa bhāgineyyo Puṇṇako nāma Yakkhasenāpati. So ākāsena gacchanto yeva cintesi: "Vidhurapaṇḍito mahāparivāro, na sakkā taṃ gaṇhituṃ, Dhanañjayakoravyo pana jūtavittako taṃ jūtena jinitvā Vidhurapaṇḍitaṃ gaṇhissāmi, ghare pan' assa bahūni ratanāni, appagghena lakkhena jūtaṃ na kīḷissati, mahaggharatanaṃ harituṃ vaṭṭati, aññaṃ ratanaṃ rājā na gaṇhissati, Rājagahanagarasāmanta-Vepullapabbatabbhantare cakkavattirañño paribhogamaṇiratanaṃ atthi mahānubhāvaṃ, taṃ gahetvā tena rājānaṃ palobhetvā jinissāmī" ti.

So agamā nagaraṃ Indapattaṃ
oruyha cāgañchi sabhaṃ Kurūnaṃ,
samāgame ekasataṃ samagge
avhettha yakkho avikampamāno:
"Ko n' idha raññaṃ varaṃ ābhijeti,
kam ābhijeyyāma varaṃdhanena
kam anuttaraṃ ratanavaraṃ jināma
ko vā pi no jeti varaṃdhanānaṃ."

Atha naṃ rājā "māṇava, tvaṃ jūte jito kiṃ dassasi, kin te atthī" ti pucchanto āha:

Kiṃ māṇavassa ratanāni atthi
ye taṃ jinanto hare akkhadhutto,
bahūni raññho ratanāni atthi,
te tvaṃ daliddo katham avhayesī ti.

Tato Puṇṇako:

Manoharo nāma maṇi mamāyaṃ,
dhanāharaṃ maṇiratanaṃ uḷāraṃ,
etaṃ me jetvā hare akkhadhutto ti.

Taṃ sutvā rājā:

Eko maṇi māṇava kiṃ karissati
bahūni raññho maṇiratanāni.

So raññho kathaṃ sutvā "mahārāja, maṇiratanassānubhāvaṃ passā" ti vatvā tassānubhāvaṃ pakāsento āha:

Idañ ca me maṇiratanaṃ passa dipaduttama:
itthīnaṃ viggahā c' ettha purisānañ ca viggahā,
migānaṃ viggahā c' ettha sakuṇānañ ca viggahā,
nāgarāje supaṇṇe ca maṇimhi passa nimmitaṃ.
Hatthānīkaṃ rathānīkaṃ asse pattī dhajāni ca
caturaṅginiṃ imaṃ senaṃ maṇimhi passa nimmitaṃ.
Puraṃ uddāpasampannaṃ bahupākāratoraṇaṃ
siṃghāṭakesu bhūmiyo maṇimhi passa nimmitaṃ.
Esikā parikhāyo ca palikhaṃ aggalāni ca
aṭṭālake ca dvāre ca maṇimhi passa nimmitaṃ.
Passa: toraṇamaggesu nānādijagaṇā bahū
haṃsā koñcā mayūrā ca cakkavākā ca kukkuhā,
kuṇālakā bahucitrā sikhaṇḍī jīvajīvakā,
nānādijagaṇākiṇṇaṃ maṇimhi passa nimmitaṃ.
Passa nagaraṃ supākāraṃ abbhutaṃ lomahaṃsanaṃ
samussitadhajaṃ rammaṃ suvaṇṇavālukasanthataṃ.
Passa tvaṃ paṇṇasālāyo vibhattā bhāgaso mitā
nivesane nivese ca sandhibbūhe patatthiyo.

Pānāgāre ca soṇḍe ca sūnā odaniyā gharā
vesī ca gaṇikāyo ca maṇimhi passa nimmitaṃ.
Mālākāre ca rajake ganthike atha dussike
suvaṇṇakāre maṇikāre maṇimhi passa nimmitaṃ.
Ālāriye ca sūde ca naṭanaṭṭakagāyane
pāṇissare kumbhathūnike maṇimhi passa nimmitaṃ.
Passa: bherī mutiṅgā ca saṃkhā paṇavadeṇḍimā,
sabbañ ca tālāvacaraṃ maṇimhi passa nimmitaṃ.
Sammatālañ ca vīṇañ ca naccagītaṃ suvāditaṃ
turiyatāḷitasaṃghuṭṭhaṃ maṇimhi passa nimmitaṃ.
Laṃghikā muṭṭhikā c' ettha māyākārā ca sobhiyā,
vetālike ca jalle ca maṇimhi passa nimmitaṃ.
Samajjā c' ettha vattanti ākiṇṇā naranārībhi,
mañcātimañce bhūmiyo maṇimhi passa nimmitaṃ.
Passa malle samajjasmiṃ poṭhente diguṇaṃ bhujaṃ
nihate nihatamāne ca maṇimhi passa nimmitaṃ.
Passa: pabbatapādesu nānāmigagaṇā bahū
sīhavyagghavarāhā ca acchakokataracchayo,
Kadalīmigā bahucitrā biḷārā sasakaṇṇakā,
nānāmigagaṇākiṇṇaṃ maṇimhi passa nimmitaṃ.
Najjāyo supatiṭṭhāyo soṇṇavālukasanthatā
acchā savanti ambūni macchagumbanisevitā.
Nānādumagaṇākiṇṇā nānādijagaṇāyutā
veḷuriyakaro dāyo, maṇimhi passa nimmitaṃ.
Samantūdakasampannaṃ mahiṃ sāgarakuṇḍalaṃ
upetaṃ vanarājībi maṇimbi passa nimmitaṃ.
Purato Videhe passa Goyāniye ca pacchato
Kuruyo Jambudīpañ ca maṇimhi passa nimmitaṃ.
Passa candañ ca suriyañ ca obhāsante catuddisā
Sineruṃ anupariyante, maṇimhi passa nimmitaṃ.
Sineruṃ Himavantañ ca sāgarañ ca mahiddhikaṃ
cattāro ca mahārāje maṇimhi passa nimmitaṃ.
Pass' ettha devakaññāyo nabhā vijju-r-iv' uggatā
Nandane vicarantiyo, maṇimhi passa nimmitaṃ.

II

KHUDDAKAPĀTHA

[The pieces included in this Section are taken from the Khuddakapāṭha, which is generally counted as the first book of the KHUDDAKA-NIKĀYA, the fifth or last among the five main divisions of the Sutta-Piṭaka. The Khuddakapāṭha is not, however, the oldest among the books of the Khuddaka-Nikāya; rather, it is the latest. It is a reader, a short reader, prepared by the Buddhist teachers of old,—a compilation made out of the words of Buddha. It is regarded as a manual for beginners. As a guide-book it is helpful to the Buddhist monks in ministering to the laity (*upāsakas* and *upāsikās*) ; and to the laity it is equally useful in regulating household life according to Buddhist principles.

There is a definite system in the arrangement of the pieces or readings constituting the book. It commences with *Saraṇāgamanaṃ*, a set formula for taking refuge in the Triad, which is essential for a formal expression of the Buddhist faith, and it closes with a discourse on *Mettā*, Universal Love, which is the high-water mark of Buddhist friendliness. In between there are pieces that offer a graded course of teaching. Every one of these Lessons has an important bearing on the life of the householder aspiring for happiness, victory and bliss.]

1. SARAṆĀGAMANAM

Buddhaṃ saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṃghaṃ saraṇaṃ gacchāmi.

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi,
dutiyam pi Dhammaṃ saraṇaṃ gacchāmi,
dutiyam pi Saṃghaṃ saraṇaṃ gacchāmi.

Tatiyam pi Buddhaṃ saraṇaṃ gacchāmi,
tatiyam pi Dhammaṃ saraṇaṃ gacchāmi,
tatiyam pi Saṃghaṃ saraṇaṃ gacchāmi.

2. Dasa-Sikkhāpadam

1. Pāṇātipātā veramaṇī sikkhāpadaṃ.
2. Adinnādānā veramaṇī sikkhāpadaṃ.
3. Abrahmacariyā veramaṇī sikkhāpadaṃ.
4. Musāvādā veramaṇī sikkhāpadaṃ.
5. Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.
6. Vikālabhojanā veramaṇī sikkhāpadaṃ.
7. Naccagītavāditavisūkadassanā veramaṇī sikkhāpadaṃ.
8. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ.
9. Uccāsayanamahāsayanā veramaṇī sikkhāpadaṃ.
10. Jātarūparajatapaṭiggahaṇā veramaṇī sikkhāpadaṃ.

3. Dvattimsākāram

Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi aṭṭhimiñjā vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ matthake matthaluṅgaṃ.

4. Kumāra-Pañham

Ekam nāma kiṃ —Sabbe sattā āhāraṭṭhitikā.
Dve nāma kiṃ.—Nāmañ ca Rūpañ ca.
Tīṇi nāma kiṃ.—Tisso Vedanā.
Cattāri nāma kiṃ.—Cattāri Ariyasaccāni.
Pañca nāma kiṃ.—Pañc' Upādānakkhandhā.
Cha nāma kiṃ.—Cha Ajjhattikāni Āyatanāni.
Satta nāma kiṃ.—Satta Bojjhaṅgā.
Aṭṭha nāma kiṃ.—Ariyo Atthaṅgiko Maggo.
Nava nāma kiṃ.—Nava Sattāvāsā.
Dasa nāma kiṃ.—Dasah' aṅgehi samannāgato Arahā ti vuccati.

5. MAṄGALAṂ

1. "Bahū devā manussā ca maṅgalāni acintayuṃ
ākaṅkhamānā sotthānaṃ, brūhi maṅgalam uttamaṃ."

2. "Asevanā ca bālānaṃ paṇḍitānañ ca sevanā
pūjā ca pūjaneyyānaṃ, etam maṅgalam uttamaṃ.

3. Patirūpadesavāso [ca] pubbe ca katapuññatā
subhāsitā ca yā vācā, etam maṅgalam uttamaṃ.

4. Bāhusaccañ ca sippañ ca vinayo ca susikkhito
subhāsitā ca yā vācā, etam maṅgalam uttamaṃ.

5. Mātāpitu-upaṭṭhānaṃ puttadārassa saṅgabo
anākulā ca kammantā, etam maṅgalam uttamaṃ.

6. Dānañ ca dhammacariyā ca ñātakānañ ca saṅgabo
anavajjāni kammāni, etam maṅgalam uttamaṃ.

7. Ārati virati pāpā majjapānā ca saññamo
appamādo ca dhammesu, etam maṅgalam uttamaṃ.

8. Gāravo ca nivāto ca santuṭṭhī ca kataññutā
kālena dhammasavanaṁ, etam maṅgalam uttamaṃ.

9. Khanti ca sovacassatā samaṇānañ ca dassanaṃ,
kālena dhammasākacchā, etam maṅgalam uttamaṃ.

10. Tapo ca brahmacariyañ ca ariyasaccāna dassanaṃ
nibbānasacchikiriyā ca, etam maṅgalam uttamaṃ.

11. Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati
asokaṃ virajaṃ khemaṃ, etam maṅgalam uttamaṃ.

12. Etādisāni katvāna sabbattha-m aparājitā
sabbattha sotthiṃ gacchanti, [taṃ] tesaṃ maṅgalam
uttamaṃ."

6. Ratanattayam

1. Yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanam paṇītaṃ,
na no samaṃ atthi Tathāgatena,
—idam pi Buddhe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

2. Khayaṃ virāgaṃ amatam paṇītaṃ
yad ajjhagā Sakyamunī samāhito,
na tena dhammena sam' atthi kiñci,
—idam pi Dhamme ratanam paṇītaṃ,
etena saccena suvatthi hotu.

3. Yath' indakhīlo paṭhaviṃ sito siyā
catubbhi vātehi asampakampiyo,
tathūpamaṃ sappurisaṃ vadāmi,
yo ariyasaccāni avecca passati,
—idam pi Saṃghe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

4. Vanappagumbe yathā phusssitagge
gimhānamāse paṭhamasmi gimhe,
tathūpamaṃ dhammavaraṃ adesayi
nibbānagāmiṃ paramaṃhitāya,
—idam pi Buddhe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

5. Yaṃ buddhaseṭṭho parivaṇṇayi suciṃ
samādhim ānantarikañ ñam āhu,
samādhinā tena samo na vijjati,
—idam pi Dhamme ratanam paṇītaṃ,
etena saccena suvatthi hotu.

6. 'Khīṇaṃ purāṇaṃ, nava[ṃ] n' atthi-sambhavaṃ'—
virattacittā āyatike bhavasmiṃ,
te khīṇabījā avirūḷhichandā
nibbanti dhīrā yathāyam padīpo,
—idam pi Saṃghe ratanam paṇītaṃ,
etena saccena suvatthi hotu.

7. Peta-Dakkhiṇā

1. Tiro-kuḍḍesu tiṭṭhanti sandhisiṃghāṭakesu ca
dvārabāhāsu tiṭṭhanti āgantvāna sakaṃ gharaṃ.

2. Pahūte annapānamhi khajjabhojje upaṭṭhite,
na tesaṃ koci sarati sattānaṃ kammapaccayā.

3. Evaṃ dadanti ñātīnaṃ ye honti anukampakā
suciṃ paṇītaṃ kālena kappiyaṃ pānabhojanaṃ:
'idaṃ vo ñātīnaṃ hotu, sukhitā hontu ñātayo'.

4. Te ca tattha samāgantvā ñātipetā samāgatā
pahūte annapānamhi sakkaccaṃ anumodare:

5. 'Ciraṃ jīvantu no ñāti yesaṃ hetu labhāmase,
amhākañ ca katā pūjā dāyakā ca anipphalā'.

6. Na hi tattha kasī atthi, gorakkh' ettha na vijjati,
vaṇijjā tādisī n' atthi hiraññena kayakkayaṃ,
ito dinnena yāpenti petā kālakatā tahiṃ.

7. Unname udakaṃ vaṭṭaṃ yathā ninnaṃ pavattati,
evam eva ito dinnaṃ petānaṃ upakappati.

8. Yathā vārivahā pūrā paripūrenti sāgaraṃ,
evam eva ito dinnaṃ petānaṃ upakappati.

9. 'Adāsi me, akāsi me, ñātimittā sakhā ca me'—
petānaṃ dakkhiṇaṃ dajjā pubbe katam anussaraṃ.

8. Nidhi

1. Nidhiṃ nidheti puriso gambhīre odakantike:
'atthe kicce samuppanne atthāya me bhavissati,

2. Rājato vā duruttassa corato pīḷitassa vā,
iṇassa vā pamokkhāya, dubbhikkhe āpadāsu vā'—
etadatthāya lokasmiṃ nidhī nāma nidhīyate.

3. Tāva-sunihito santo gambhīre odakantike
na sabbo sabbadā eva tassa taṃ upakappati:
4. Nidhī vā ṭhānā cavati, saññā vâssa vimuyhati,
nāgā vā apanāmenti yakkhā vā pi haranti naṃ,
5. Appiyā vā pi dāyādā uddharanti apassato,
yadā puññakkhayo hoti, sabbam etaṃ vinassati.
6. Yassa dānena sīlena saṃyamena damena ca
nidhī sunihito hoti itthiyā purisassa vā,
7. Cetiyamhi vā saṃghe vā [pi] puggale atithīsu vā,
mātari pitari vā pi atho jeṭṭhamhi bhātari,
8. Eso nidhi sunihito ajeyyo anugāmiko;
pahāya gamanīyesu etam ādāya gacchati.
9. Asādhāraṇa-m-aññesaṃ, acoraharaṇo nidhi;
kayirātha dhīro puññāni, yo nidhi anugāmiko.

9. Mettā

1. Na paro paraṃ nikubbetha
nātimaññetha katthaci naṃ kañci
vyārosanā paṭighasaññā
nāññamaññassa dukkham iccheyya.

2. Mātā yathā niyam puttaṃ
āyusā ekaputtaṃ anurakkhe,
evam pi sabbabhūtesu
mānasaṃ bhāvaye aparimānaṃ.

3. Mettañ ca sabbalokasmiṃ,
mānasaṃ bhāvaye aparimānaṃ,
uddhaṃ adho ca tiriyañ ca
asambādhaṃ averaṃ asapattaṃ.

4. Tiṭṭhaṃ caraṃ nisinno vā
sayāno vā yāvat' assa vigatamiddho,
etaṃ satiṃ adhiṭṭheyya;
brahmam etaṃ vihāraṃ idha-m-āhu.

III

DHAMMAPADA

[The Pali *Dhammapada* which forms the second book of the KHUDDAKA-NIKĀYA is the most important and popular of all the Buddhist texts on account of its antiquity, wealth of poetry and sublimity of thought. It is one of the seven books of a particular literary type *viz.*, *Niti* and is undoubtedly the oldest of them. There are copies of the Dhammapada in Prakrit, Mixed Sanskrit and Sanskrit, bearing different titles.

It consists of 26 chapters with a total of 423 verses. In each chapter, called a *vagga*, there is an interesting grouping of verses harping on a central theme (such as *citta*, *puppha*, *loka*, *sukha*, etc.) and playing on a common sentiment. The tone is lofty and strikingly ethical and spiritual. The stanzas are either collections from other portions of the Pali Canon or new compositions themselves—all aptly interwoven into a single whole. The excellence of the compilation is best suggested by the spirit of the following verse in the Pupphavagga :

Sekho *dhammapadaṃ* sudesitaṃ
kusalo puppham iva pacessati.

—"It is only the adept who culls the well-drawn Forms of the Law like the clever wreath-maker who plucks only the choicest flowers".

Each single verse is, as it were, a blossom of words, and each single thought the nectar of human nature. The harmony of the whole is at once elegant and exquisite, and its poetry—didactic and reflective—highly inspiring. The utterances are not merely sayings of worldly wisdom but spontaneous expressions of the eternal sentiment of man in his fulness.

The stanzas that have found place in the following pages constitute the essence of the cullings in the Dhammapada.]

1. Sanantana Dhamma [1]

1. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā
tato naṃ dukkham anveti cakkaṃ va vahato padaṃ.

2. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chāyā va anapāyinī.

3. "Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me",—
ye taṃ upanayihanti veraṃ tesaṃ na sammati.

4. "Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me",—
ye taṃ na upanayhanti veraṃ tesūpasammati.

5. Na hi verena verāni sammantīdha kudācanaṃ,
averena ca sammanti—esa dhammo sanantano.

2. Appamāda

1. Appamādo amatapadaṃ, pamādo maccuno padaṃ,
appamattā na mīyanti, ye pamattā yathā matā.

2. Etaṃ visesato ñatvā appamādamhi paṇḍitā
appamāde pamodanti ariyānaṃ gocare ratā.

3. Pamādaṃ anuyuñjanti bālā dummedhino janā,
appamādañ ca medhāvī dhanaṃ seṭṭhaṃ va rakkhati.

4. Appamādena Maghavā devānaṃ seṭṭhataṃ gato,
appamādaṃ pasaṃsanti, pamādo garahito sadā.

[1] The verses grouped under this head are all from the Yamakavagga.

3. Citta

1. Phandanaṃ capalaṃ cittaṃ dūrakkhaṃ dunnivārayaṃ
ujuṃ karoti medhāvī usukāro va tejanaṃ.

2. Vārijo va thale khitto okamokato ubbhato
pariphandat' idaṃ cittaṃ Māradheyyaṃ pahātave.

3. Dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ
ye cittaṃ saññamessanti mokkhanti Mārabandhanā.

4. Diso disaṃ yaṃ taṃ kayrā verī vā pana verīnaṃ
micchāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.

5. Na taṃ mātā pitā kayrā aññe vā pi ca ñātakā,
sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.

4. Puppha

1. Ko imaṃ paṭhaviṃ vijessati
Yamalokañ ca imaṃ sadevakaṃ,
ko dhammapadaṃ sudesitaṃ
kusalo puppham iva pacessati.

2. Sekho paṭhaviṃ vijessati
Yamalokañ ca imaṃ sadevakaṃ,
sekho dhammapadaṃ sudesitaṃ
kusalo puppham iva pacessati.

3. Pupphāni h' eva pacinantaṃ vyāsattamanasaṃ naraṃ
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.

4. Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ aheṭhayaṃ
paleti rasam ādāya, evaṃ gāme munī care.

5. Na paresaṃ vilomāni, na paresaṃ katākataṃ,
attano va avekkheyya katāni akatāni ca.

5. Daṇḍa

1. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,
attānaṃ upamaṃ katvā na haneyya na ghātaye.

2. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ,
attānaṃ upamaṃ katvā na haneyya na ghātaye.

3. Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati
attano sukham esāno pecca na labhate sukhaṃ.

4. Yathā daṇḍena gopālo gāvo pāceti gocaraṃ
evaṃ jarā ca maccu ca āyuṃ pācenti pāṇinaṃ.

6. Jarā

1. Aciraṃ vat' ayaṃ kāyo paṭhaviṃ adhisessati
chuddho apetaviññāṇo niratthaṃ va kaliṅgaraṃ.[1]

2. Passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
āturaṃ bahusaṃkappaṃ yassa n' atthi dhuvaṃ ṭhiti.

3. Parijiṇṇam idaṃ rūpaṃ roganiḍḍaṃ pabhaṅguraṃ
bhijjati pūtisandeho, maraṇantaṃ hi jīvitaṃ.

4. Yān' imāni apatthāni alāpūn' eva sārade
kāpotakāni aṭṭhīni tāni disvāna kā rati.

5. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanaṃ,
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale.

7. Sukha

1. Susukhaṃ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino.

2. Susukhaṃ vata jīvāma āturesu anāturā,
āturesu manussesu viharāma anāturā.

[1] Cittavagga, verse 9.

3. Susukhaṃ vata jīvāma ussukesu anussukā,
ussukesu manussesu viharāma anussukā.

4. Susukhaṃ vata jīvāma yesan no n' atthi kiñcanaṃ,
pītibhakkhā bhavissāma devā Ābhassarā yathā.

8. Kodha

1. Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye
tam ahaṃ sārathiṃ brūmi, rasmiggāho 'taro jano.

2. Porāṇaṃ etam Atula, n' etaṃ ajjatanāmiva:
nindanti tuṇhim āsīnaṃ, nindanti bahubhāṇinaṃ,
mitabhāṇinam pi nindanti, n' atthi loke anindito.

9. Mala

1. Ayasā va malaṃ samuṭṭhitaṃ taduṭṭhāya tam eva khādati,
evaṃ atidhonacārinaṃ sakakammāni nayanti duggatiṃ.

2. Asajjhāya-malā mantā, anuṭṭhāna-malā gharā,
malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.

3. Mal' itthiyā duccaritaṃ, maccheraṃ dadato malaṃ,
malā ve pāpakā dhammā asmiṃ loke paramhi ca.

4. Tato malā malataraṃ avijjā paramaṃ malaṃ,
etaṃ malaṃ pahatvāna nimmalā hotha bhikkhave.

5. Anupubbena medhāvī thokathokaṃ khaṇe khaṇe,
kammāro rajatass' eva niddhame malam attano.

10. Niraya

1. Abhūtavādī nirayaṃ upeti,
yo vā pi katvā 'na karomi' c' āha,
ubho pi te pecca samā bhavanti
nihīnakammā manujā parattha.

2. Kāsāvakaṇṭhā bahavo pāpadhammā asaññatā,
pāpā pāpehi kammehi nirayan te upapajjare.

3. Seyyo ayoguḷo bhutto tatto aggisikhūpamo
yañ ce bhuñjeyya dussīlo raṭṭhapiṇḍaṃ asaññato.

4. Kuso yathā duggahito hattham evānukantati,
sāmaññaṃ dupparāmaṭṭhaṃ nirayāy' upakaḍḍhati.

11. Nāga

1. Dhanapālako nāma kuñjaro
kaṭukapabhedano dunnivārayo
baddho kabalaṃ nu bhuñjati
sumarati nāgavanassa kuñjaro.

2. Sace labhetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihāri-dhīraṃ
abhibhuyya sabbāni parissayāni
careyya ten' attamano satimā.

3. No ce labhetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihāri-dhīraṃ,
rājā va raṭṭhaṃ vijitaṃ pahāya
eko care mātaṅg' araññe va nāgo.

12. Taṇhā

1. N' atthi rāgasamo aggi, n' atthi dosasamo gaho,
n' atthi mohasamaṃ jālaṃ, n' atthi taṇhāsamā nadī.[1]

2. Manujassa pamatta-cārino taṇhā vaḍḍhati māluvā viya,
so palavati hurāhuraṃ phalam icchaṃ va vanasmi vānaro.

[1] Malavagga, v. 17.

3. Yathā pi mūle anupaddave daḷhe
chinno pi rukkho punar eva rūhati,
evam pi taṇhānusaye anūhate
nibbattati dukkham idaṃ punappunaṃ.

4. Taṇhāya jāyati soko taṇhāya jāyati bhayaṃ,
taṇhāya vippamuttassa n' atthi soko, kuto bhayaṃ.[1]

13. Nibbāna [2]

1. N' atthi rāgasamo aggi, n' atthi dosasamo kali,
n' atthi khandhādisā dukkhā, n' atthi santiparaṃ sukhaṃ.

2. Jighacchā paramā rogā, saṃkhārā paramā dukhā,
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.

3. Ārogya paramā lābhā, santuṭṭhi paramaṃ dhanaṃ,
vissāsa paramā ñāti, nibbānaṃ paramaṃ sukhaṃ.

4. Ucchinda sineham attano
kumudaṃ sāradikaṃ va pāṇinā,
santimaggaṃ eva brūhaya
nibbānaṃ Sugatena desitaṃ.

14. Sarana [3]

1. Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca
ārāma-rukkha cetyāni manussā bhayatajjitā.

2. N' etaṃ kho saraṇaṃ khemaṃ, n' etaṃ saraṇam uttamaṃ,
n' etaṃ saraṇam āgamma sabbadukkhā pamuccati.

3. Yo ca Buddhañ ca Dhammañ ca Saṃghañ ca saraṇaṃ gato,
cattāri ariyasaccāni sammappaññāya passati.

4. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇam uttamaṃ,
etaṃ saraṇam āgamma sabbadukkhā pamuccati.

[1] Piyavagga, v. 8.
[2] Verses 1-3 = Sukhavagga, vv. 6-8; verse 4 = Maggavagga, v. 13.
[3] Buddhavagga, vv. 10-12, 14.

15. Magga

1. Maggān' aṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
virāgo seṭṭho dhammānaṃ, dipadānañ ca cakkhumā.

2. "Sabbe saṃkhārā aniccā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.

3. "Sabbe saṃkhārā anattā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.

4. "Sabbe saṃkhārā dukkhā" ti yadā paññāya passati,
atha nibbindati dukkhe—esa maggo visuddhiyā.

5. Eso va maggo, n' atth' añño dassanassa visuddhiyā,
etamhi tumhe patipajjatha, Mārass' etaṃ pamohanaṃ.

16. Bhikkhu

1. Na tena bhikkhu so hoti yāvatā bhikkhate pare,
vissaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā.[1]

2. Yo 'dha puññañ ca pāpañ ca bāhetvā brahmacariyavā
saṃkhāya loke carati sa ve bhikkhū ti vuccati.[2]

3. Hatthasaññato pādasaññato
vācāya saññato saññatuttamo
ajjhattarato samāhito
eko santusito, tam āhu bhikkhuṃ.

4. Alaṃkato ce pi samaṃ careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṃ,
so brāhmaṇo, so samaṇo, sa bhikkhu.[3]

[1] Dhammaṭṭhavagga, v. 11.
[2] *Ibid*, v. 12.
[3] Daṇḍavagga, v. 14

17. Brāhmaṇa

1. Na jaṭāhi na gottena na jaccā hoti brāhmaṇo,
yamhi saccañ ca dhammo ca so sukhī, so ca brāhmaṇo.

2. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
bhovādī nāma so hoti sa ce hoti sakiñcano;
akiñcanaṃ anādānaṃ tam ahaṃ brūmi brāhmaṇaṃ.

3. Bāhitapāpo ti brāhmaṇo
samacariyā samaṇo ti vuccati,
pabbājayaṃ attano malaṃ
tasmā pabbajito ti vuccati.

4. Yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati,
vitaddaraṃ visaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.

5. Divā tapati ādicco, rattiṃ ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
atha sabbaṃ ahorattaṃ Buddho tapati tejasā.

18. Buddha's Udāna [1]

1. Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ
gahakārakaṃ gavesanto, dukkhā jāti punappunaṃ;

2. Gahakāraka, diṭṭho 'si, puna gehaṃ na kāhasi,
sabbā te phāsukā bhaggā, gahakūṭaṃ visaṃkhitaṃ,
visaṃkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā.

3. Sabbābhibhū sabbavidū 'ham asmi,
sabbesu dhammesu anūpalitto,
sabbañjaho taṇhakkhaye vimutto,
sayaṃ abhiññāya kam uddiseyyaṃ.

4. Ahaṃ nāgo va saṃgāme cāpāto patitaṃ saraṃ
ativākyaṃ titikkhissaṃ, dussīlo hi bahujjano.

[1] Verses 1 and 2 = Jarāvagga, vv. 8 and 9; verse 3 = Taṇhāvagga, v. 20; verse 4 = Nāgavagga, v. 1.

19. "Buddhāna Sāsanam"

1. Sabbapāpass' akaraṇaṃ, kusalass' upasampadā,
sacittapariyodapanaṃ—etaṃ Buddhāna sāsanaṃ.

2. Khantī paramaṃ tapo titikkhā
nibbānaṃ paramaṃ vadanti Buddhā,
na hi pabbajito parūpaghātī
samaṇo hoti paraṃ viheṭhayanto.

3. Anupavādo anupaghāto pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ pantañ ca sayanāsanaṃ
adhicitte ca āyogo—etaṃ Buddhāna sāsanaṃ.

4. Akkodhena jine kodhaṃ, asādhuṃ sādhunā jine,
jine kadariyaṃ dānena, saccenālīkavādinaṃ.

20. Buddha's Exhortation [1]

1. Kumbhūpamaṃ kāyam imaṃ viditvā
nagarūpamaṃ cittam idaṃ ṭhapetvā
yodhetha Māraṃ paññāvudhena
jitañ ca rakkhe anivesano siyā.

2. Pheṇūpamaṃ kāyam imaṃ viditvā
marīcidhammaṃ abhisambudhāno,
chetvāna Mārassa papupphakāni
adassanaṃ Maccurājassa gacche.

3. Upanītavayo va dāni 'si
sampayāto 'si Yamassa santike,
vāso pi ca te n' atthi antarā
pātheyyam pi ca te na vijjati;

[1] Verses 1-3 = Buddhavagga, vv. 5-7 ; verse 4 = Kodhavagga, v. 3.

[2] Verse 1 = Cittavagga, v. 8 ; verse 2 = Pupphavagga, v. 3 ; verses 3-4 = Malavagga, vv. 3-4 ; verse 5 = Bhikkhuvagga, v. 12 ; verse 6 = Pāpavagga, v. 1 ; verse 7 = Jarāvagga, v. 1 ; verse 8 = Taṇhāvagga, v. 15 ; verse 9 = Lokavagga, v. 2.

4. So karohi dīpam attano
khippaṃ vāyama, paṇḍito bhava,
niddhantamalo anaṅgano
na puna jātijaraṃ upehisi.

5. Jhāya bhikkhu, mā ca pamādo;
mā te kāmaguṇe bhamassu cittaṃ,
mā lohaguḷaṃ gili pamatto,
mā kandi 'dukkham idan' ti ḍayhamāno.

6. Abhitthāretha kalyāṇe, pāpā cittaṃ nivāraye,
dandhaṃ hi karoto puññaṃ pāpasmiṃ ramati mano.

7. Ko nu hāso kim ānando niccaṃ pajjalite sati,
andhakārena onaddhā padīpaṃ na gavessatha.

8. Muñca pure, muñca pacchato,
majjhe muñca, bhavassa pāragū,
sabbattha vimuttamānaso
na puna jātijaraṃ upehisi.

9. Uttiṭṭhe na-ppamajjeyya, dhammaṃ sucaritaṃ care,
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

21. Miscellaneous[1]

1. Na pupphagandho paṭivātam eti
na candanaṃ tagaramallikā vā,
satañ ca gandho paṭivātam eti,
sabbā disā sappuriso pavāti.

2. Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanaṃ,
dāruṃ namayanti tacchakā,
attānaṃ damayanti paṇḍitā.

[1] Verse 1 = Pupphavagga, v. 11; verse 2 = Paṇḍitavagga, v. 5; verse 3 = Arahantavagga, v. 6; verse 4 = Taṇhāvagga, vv. 12-13; verse 5 = Taṇhāvagga, v. 21.

3. Paṭhavisamo na virujjhati
indakhīlūpamo tādi subbato,
rahado va apetakaddamo
saṃsārā na bhavanti tādino.

4. Na taṃ daḷhaṃ bandhanam āhu dhīrā
yad āyasaṃ dārujam babbajañ ca;
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā—
etaṃ daḷhaṃ bandhanam āhu dhīrā.

5. Sabbadānaṃ dhammadānaṃ jināti,
sabbaṃ rasaṃ dhammaraso jināti,
sabbaṃ ratiṃ dhammarati jināti,
taṇhakkhayo sabbadukkhaṃ jināti.

NOTES

I

JĀTAKA

1. Mūlapariyāya-Jātaka [No. 545].[1]—The Paccuppannavatthu of this Birth story furnishes a context by which one can establish a connection between the main tenour of this Jātaka and that of the Mūlapariyāya-Sutta of the Majjhima-Nikāya. According to Buddhaghosa the term *pariyāya* means both 'desanā' (instruction) and 'kāraṇa' (argument): "idha pana [*pariyāya*-saddo] kāraṇe pi desanāya pi vaṭṭati." As the Sutta is *Sabbadhamma-mūlapariyāya*, even so this Jātaka is *Sabbajātaka-mūlapariyāya*,—the most fundamental of all. This is indeed the Jātaka which strikes the key-note of Buddha's teaching. The Sutta bears the philosophical aspect of Buddhism, while the Jātaka the popular.

The moral of the Jātaka, as contained in the *Gāthā*, is in sharp contrast with the central thought of the Mahābhārata, reflected, for instance, in the following verse [*Śāntiparva*, 231. 41]:—

Kālaḥ sthāpayate sarvaṃ, kālaḥ pacati vai tathā.

It is to be noted that the first line of the Pali gāthā (p. 3) sets forth this Epic moral, while the second line inculcates the Buddhist idea as a contrast. The sense is: 'Time, you say, consumes all, even itself; we claim that he who is really wise consumes Time, the all-consumer.' —*Ghasati* = *pacati*.

There is also a picture here of an ancient institution where a large number of pupils resided with their teacher, who was world-renowned.

2. Vaṇṇupatha-Jātaka [No. 2].—*Vaṇṇupatha* means 'sandy track or tract'—that is to say, it is the name both of a route and of a locality; cf. *Uttarāpatha*, *Dakkhiṇāpatha*, *Vaṃsa-patha*, *Vetra-patha*, *mūsika-patha*, etc.—Here is an interesting story of a daring caravan journey across a vast sandy desert (of Rajputana) under the guidance of a 'land-pilot' (*thala-niyāmaka*), who used to direct the course by the position of the stars. It is remarkable that the Jātaka compares the journey to a voyage across the sea (*samuddagamanasadisaṃ*). For the description of different kinds of deserts, see *Apaṇṇaka-Jātaka* [No. 1].

[1] The reference is to Fausbōll's *Jātaka*.

The moral of the story is twofold: (i) "Necessity is the mother of invention;" (ii) "Presence of mind is invaluable in times of emergency."

The Jātaka is important because of its reference to the discovery of underground veins of water and to the construction of artesian-wells. It is interesting to note that a slender blade of grass supplied the clue to the existence of water underneath.

3. Suppāraka-Jātaka [No. 463].—While the preceding piece relates the story of a perilous journey across the desert under a 'land-guide', this Jātaka furnishes a thrilling account of a voyage of Indian merchants under an expert 'sea-guide' (*niyāmaka*). Bharukaccha (modern 'Baroach' in Bombay Presidency) is still an important sea-port. —The Jātaka proves that India in her olden days had a distant sea-borne trade and that navigation was closely studied as an art (*niyyāmakasippa*). There are many other Jātakas bearing the same testimony. Read especially the Bāveru (which points to India's trade relation with Babylon) and the Saṃkha (which describes the perils of the seas and the angelic vigilance of Maṇimekhalā, the presiding deity). The realistic description of the seas crossed by the merchants shows that the traditional account of the seven seas is not to be dismissed as a myth. We meet with particular names of seas as against place-names in the land-route (pointed out in the notes on the Vaṇṇupatha-Jātaka). Incidentally the Jātaka also refers to the 'royal office of appraiser' (*agghāpaniyakamma*).—Note the idiom *nahāpitadāyo* 'a stingy gift worthy of a barber-born',—and *nahāpitassa-jātaka*.

4. Sujāta-Jātaka [No 352].—The scene of this story is illustrated on the railing of the Stūpa of Bharhut, where it is labelled—"Sujāta-gahuta-Jātaka", *i.e.*, Story-of-Sujāta-and-the-Dead-Cow. Here is a story in which the son appears wiser than the sire and cures the inordinate sorrow of the latter by a stratagem. The moral conveyed is the age-old proverb, so current in Bengal—"A dead cow eats no grass."—Note that it is only one of the many stories by which the Buddhist teachers tried to bring home the dictum that lamentation is not the proper way of expressing sorrow.

5. Kuṭidūsaka-Jātaka [No. 321].—This is one of the Indian folk-tales in which birds and animals are the actors. This Jātaka represents just one of the three versions of the same story, the other two being in the Hitopadeśa and the Pañcatantra—with slight variations here and there.

The moral of the Pali version is: "Peace and happiness do not belong to the vindictive and the fickle-minded."—It is rather pedantic as compared with the Pañcatantra moral (which naturally follows from the trend of the story): "Uncalled-for advice to the unworthy is fraught with danger to the well-wisher."

6. NAKKHATTA-JĀTAKA [No. 49].—The purpose of this Jātaka is to warn against the folly of refraining from action on the plea of the inauspiciousness of the day as declared by the astrologer. The term *nakkhatta*, as explained in Kauṭilya's Arthaśāstra [IX. 4. 142], means not only the superstitious belief in the influence of the stars but also the apprehension of time and weather as predicted in astrology and almanac. This explanation is also applicable to the term as used in this Jātaka.—Note that the section referred to in the Arthaśāstra contains an exact Sanskrit counterpart of the Pali gāthā:—

"Nakṣattramatipṛcchantaṃ bālamartho 'tivartate
Artho hyarthasya nakṣattraṃ, kiṃ kariṣyanti tārakāḥ."

7. MAHOSADHA'S WIT [No. 546].—This tract illustrates one of the many feats of wit on the part of Mahosadha by which his ability was tested and proved. In it there is an amusing story of how the Bodhisatta outwitted the king of Mithila and his counsellors by a stratagem which made him appear worthier for the seat of honour than his father.

8. LAṬUKIKA-JĀTAKA [No. 357].—This is a popular story where one finds some small creatures combining to avenge the wrong done to a quail by a roguish elephant with whom might was right. The narrative agrees with the story of the Caṭaka in the Pañcatantra [see Benefey's *Introduction to the Pañcatantra*], with this difference that the Pali version has the additional episode of a good elephant acting compassionately towards the quail and its young ones. The hero of the Pali story is really the noble elephant whereas that of the Sanskrit is the Caṭaka, who organized forces for revenge.—This Jātaka figures in the Bharhut sculpture with the label "Laṭuva-Jātaka."

9. KURUṄGAMIGA-JĀTAKA [No. 21].—The Kuruṅga is a species of deer, the other species being the Nigrodha, the Sākha, the Ruru, the Citta and the Rohanta.

10. NIGRODHAMIGA-JĀTAKA [No. 12].—It is a most skilfully written story showing how gradually men developed their moral sense and compassion and ultimately recognised mercy as a principle far above the

mere law. The introduction of *dhammagaṇḍikā*, 'execution block', for killing one deer a day, instead of many unnecessarily, marks a definite step in the application of a human principle in dealing with the lower creatures. King Aśoka, too, in the third century B. C., tried to minimize the slaughter of animals by reducing the daily fare in the royal kitchen to *one* deer and *two* peacocks only [see Rock Edict I]. This Jātaka also appears in a Bharhut bas-relief.

11. Sammodamāna-Jātaka [No. 83].—"Unity is Strength" is the moral inculcated in this Jātaka as well as in its Sanskrit counterpart in the Hitopadeśa and the Pañcatantra [see Benfey's *Pañcatantra*, I, 304; Fausböll in *R. A. S. Journal*, 1870; Julien's *Avadānas*, Vol. I, p. 155]. The story is depicted also in the Bharhut sculpture.

12. Rukkhadhamma-Jātaka [No. 74].—It is a story of Tree-spirits, conveying the same moral as the *Sammodamāna Jātaka*.

13. Uraga-Jātaka [No. 354].—Here is a realistic story, full of pathos, in which none of a Brahmin family lamented the death of the only son of the Brahmin, knowing that death is inevitable and that it means no more than a mere change of garb. The argument—"Urago va tacaṃ jiṇṇaṃ hitvā gacchati"—reminds one of the familiar verse of the *Bhagavad-Gītā*: "Vāsāṃsi jīrṇāni yathā vihāya" etc. The simile of the *uraga* casting off its old worn-out skin occurs prominently in the Uraga-Sutta [Sutta-nipāta, I. 1]. The story is represented in a Bharhut carving.

14. Rājovāda-Jātaka [No. 151].—This piece presents a vivid picture of the time when Kāsi and Kosala flourished side by side as two powerful kingdoms of Northern India. The kings of both the places were out at the same time on tours of inspection during which they accidentally met and learnt from each other the principle of government followed in the kingdom of each. The contrast between the two principles is brought out in clear terms: (i) 'an eye for an eye, a tooth for a tooth' in the case of the king of Kosala; and (ii) 'to conquer enmity by amity and falsehood by truth' in that of the king of Kāsi. The second maxim finds favour with the Buddhists.

15. Mahābodhi-Pūjā.—The extract is from the Paccuppannavatthu of the *Kāliṅgabodhi-Jātaka* [No. 479].—Its importance lies in the circumstances which led to the adoption of some definite objects for worship as a concession to popular demand, the 'Great Bo,' as the most

prominent symbol of Buddhahood being accepted as the fittest object of worship in the absence of any image of Buddha, which was not then possible. The three classes of objects incidentally mentioned as fit for worship are: (i) *Sārīrika*, bodily remains, relics; (ii) *Pāribhogika*, things used by Buddha, the Bo-tree being a typical example; and (iii) *Uddesika* or referential, *e.g.*, a Buddha image ('Buddha-paṭimā'), according to the commentaries. As the Jātaka explains, an 'uddesika' object (*cetiya*) is not a concrete representation of the actual form of Buddha (*avatthuka*), but a translation of some idea about Buddha into an artistic shape (*manamattaka*). In other words, with the Buddhist an image of Buddha is not a dumb show but a meaningful form created by art—an idea which did not, however, materialize until the 1st century A.D.

16. Mahāmaṅgala.—This is from the Paccuppannavatthu of the *Mahāmaṅgala-Jātaka* [No. 453]. The term 'maṅgala' as employed here has a twofold sense: (i) superstitious rite or practice, and (ii) conscious fulfilment of all duties and obligations by a right-minded householder. Both these meanings are contrasted also in Aśoka's Rock Edict IX. The Jātaka as a whole presents us with the popular Brahmanical idea of *maṅgala*, the tone and spirit of which was changed by Buddha in the *Mahāmaṅgala-Sutta*.

17. Annihilation of the Sākiyas.—This story is from the Paccuppannavatthu of the *Bhaddasāla-Jātaka* [No. 465]. The narrative is, on the whole, historical and dramatic, and it may well furnish materials for a tragedy. It preserves the most touching words of Buddha: "ñātakānaṃ chāyā nāma sītalā."

18. Bandhula and the Licchavis.—This is an extract from the Paccuppannavatthu of the *Bhaddasāla-Jātaka* [No. 465]. It contains a historical anecdote in which Bandhula, the generalissimo of Kosala, fought adroitly with the Licchavis of Vesāli, whose territories he had stealthily entered together with his wife Mallikā. The Licchavis were one of the eight ruling clans forming the Vajjian Confederacy and they grew enormously powerful. They had a republican constitution, which was an oligarchy of princes. They were a gay and fashionable people in their private life, while during war they proved wonderfully brave and hardy. Their judicial system was humane and highly developed.

19. Death of King Pasenadi.—This is another episode from the Paccuppannavatthu of the *Bhaddasāla-Jātaka* [No. 465]. It narrates the

circumstances that led to the most tragic death of king Pasenadi of Kosala at the gate of the capital of his nephew, king Ajātasattu of Magadha. Pasenadi was a devout lay-follower of Buddha. His last interview with the Master is vividly narrated in the *Dhammacetiya-Sutta* of the Majjhima-Nikāya and beautifully represented in the Bharhut sculpture.

20. Asadisa-Jātaka [No. 181].—An astounding feat of archery performed by prince Peerless is the subject of narration in this piece. "Peerless" (*Asadisa*) is both a personal name and a *biruda* suggestive of the prince's matchless skill in archery. The story is aptly called *Sarakṣepaṇa-Jātaka* in the Mahāvastu and it has been illustrated in Bharhut and Sanchi sculptures.

21. Vāsudeva and His Brothers.—This piece is taken from the *Ghata-Jātaka* [No. 454], a Birth-story in which Ghatapaṇḍita figures as Bodhisatta. Ghata and Baladeva were counted among the nine brothers of Vāsudeva, all born of Devagabbhā (=Devakī of the Mahābhārata). Both Vāsudeva and Baladeva ranked as popular heroes. There were two distinct groups of worshippers, one extolling the greatness of Vāsudeva and the other that of Baladeva—*Vāsudeva-vatikā* and *Baladeva-vatikā*. [See Culla-Niddesa, p. 178, under *devatā*, and Mahā-Niddesa, p. 89.] The Buddhist story serves as a parallel to, if not an actual basis of, both the Mahābhārata stories of 'the slaughter of Kaṃsa' and 'the destruction of the Yādavas.'

22. Siri-Kālakaṇṇi-Jātaka [No. 382].—This Birth-story is a Pali counterpart of the Mahābhārata upākhyāna of the contest between Lakṣmī and Śani, by which the happiness of king Śrīvatsa was staked. The gāthās make it clear that 'Siri' is only another name of Lakṣmī, but 'Kālakaṇṇī' stands for Alakṣmī (Pali, *Alakkhī*), and not Śani. The trend of the stories is the same but some of the incidents and characters are different.

23. The Four Graces.—Here is an interesting account of the contest for superiority among the four Graces, Hope (*Āsā*), Faith (*Saddhā*), Fortune (*Sirī*) and Modesty (*Hirī*). The Buddhists have given the palm to Hirī. The piece is selected from the *Sudhābhojana Jātaka* [No. 535], which is depicted on a corner pillar of the Bodh-Gaya stone railing. It is a striking specimen of poetic composition where the elements of epic, lyric and drama have mingled beautifully.

24. Mahāmora-Jātaka [No. 491].—This Birth-story preserves a replica of an ancient spell bespeaking the glory of the Sun, the sovereign

lord of the visible universe (*cakkhumā ekarājā*). The later Buddhists appropriately used it as a *paritta* (Sk. *paritrāṇa*), 'saving chant', instances of which are met with also in the Mahābhārata.

25. KULĀVAKA-JĀTAKA [No. 31].—This Jātaka extols the virtues of Sakka both as 'king of the gods' and as Bodhisatta prior thereto. It also presents the traditional story of the eternal fight between Devas and Asuras, now the former triumphing, now the latter. The account describes the discomfiture of the gods and the precipitate retreat of Sakka. Sakka's divine solitude for the safety of the young birds who were on the point of being crushed by the concussion produced in the air by the clash of his chariot-drive, imparts a touching character to the narrative. This magnanimity ultimately turned the tide of the battle; for, to save the life of the birds Sakka diverted the course of his chariot and unexpectedly gained a vantage ground. The noble behaviour of Sakka in the midst of distress is a crucial point of the story.—At p. 65 (ll. 9-10), there is a peculiar construction, *Sakko devānaṃ indo dibbasampattiṃ anubhavamāne* instead of *Sakke devānaṃ inde*, etc. As all the Mss. read alike, the construction is to be regarded as nominative absolute, and *anubhavamāne* as Māgadhism for *anubhavamāno*. Note that in Aśokan Māgadhi, too, there are a good many instances where nominative absolute is used for locative absolute.

26. SĀMA-JĀTAKA [No. 540].—This is the Pali counterpart of the story of the Blind Sage whose son was inadvertently aimed at and killed by king Daśaratha. In the Pali version the king is not Daśaratha, nor is any curse pronounced on the penitent king. Unlike the Rāmāyaṇa account, the victim was brought to life again. The selected piece deals only with the first part of the episode.

27. VIDHUROVĀDA.—Vidhura's reputation as a wise man is sufficiently reflected in the Mahābhārata, which preserves many a maxim of sterling worth attributed to him. The *Vidhurapaṇḍita-Jātaka* [No. 545], from which this piece is taken, bears a glowing testimony to his wisdom. The extract is just one of the many samples of his weighty admonition.

28. MAṆIRATANASSĀNUBHĀVA-VAṆṆANĀ.—This is an extract from the *Vidhurapaṇḍita-Jātaka* [No. 545]. It is a poetical description of an invaluable magic gem, in which is reflected whatever one may be eager to see. The account is striking, as it affords highly interesting information about ancient capitals, towns, parks, forests, lakes, birds, animals and so forth—in short, all that goes to constitute the coveted wealth of man.

II

KHUDDAKAPĀṬHA

1. Saraṇāgamanaṃ.—The formula of the Three Refuges is not met with in this elaborate form elsewhere in the Piṭakas. It is intended to be uttered thrice in consonance with the practice of "three readings" (*tikkhattuṃ*), so widely prevalent in India at the time of Buddha. It introduces the reader to the Buddhist Triad—*Buddha*, *Dhamma* and *Saṅgha*, the three supreme objects of worship and items of study and meditation. As for the meaning of the phrase *Buddhaṃ saraṇaṃ gacchāmi*, the commentaries explain:

> "Buddho me saraṇaṃ parāyanaṃ, aghassa tātā (ghātā) hitassa ca vidhātā ti iminā ādhippāyena etaṃ gacchāmi bhajāmi sevāmi payirupāsāmī ti evaṃ vā jānāmī bujjhāmī ti."

So also with *Dhamma* and *Saṅgha*.

2. Dasasikkhāpadaṃ.—Literally, the term means 'the ten points of training'. The formula does indeed comprise ten essential points of conduct or criteria of morality. For a Buddhist learner and devotee each of them has acquired the sense and force of a 'precept'. Originally, these ten points were enforced in this very form according to the proposal of the novices themselves. The formulation itself is important. Each of the *sikkhāpadas* comprehends various modes of offence or transgression militating against the same principle of morality. Thus, the first—*pāṇātipātā veramaṇi* means not merely 'abstaining from killing' but 'abstaining from all acts, physical or mental, which directly or indirectly involves the intention of harm or cruelty.' Again, the fourth—*musāvādā veramaṇi*—implies abstaining not merely from conscious falsehoood, but also from slander, rudeness, vain talk,—in short, from 'all forms of improper speech'. Or again, the seventh—*nacca-gīta-vādita-visūka-dassanā veramaṇi*—suggests abstaining from witnessing not only the *visūkas*, dance, song, music, but all *visūkas* ('exciting amusements or performances') of which *nacca*, *gīta* and *vādita* are but three typical examples.

3. Dvattiṃsākāraṃ.—The text is formulated on the basis of the stereotyped mode of reflecting upon the impermanence of the body (*kāyagatā sati*), met with in the earlier portions of the Pali Canon. The enumeration of the parts of the body, as given in the Khuddakapāṭha, contains an additional item at the end, namely, *matthake matthaluṅgaṃ*

('brain in the head'), which is absent in the earlier texts. There is a clear presentation of physical anatomy here, which has been immensely developed by the commentators. It is worth mentioning that they have discussed many points of scientific interest, one of them being the argument pointing to the fact that the derm has in reality no specific colour of its own.

4. KUMĀRAPAÑHAṂ.—The title of this piece, as rendered in English, is Novice's Question. It sets forth a definite scheme of the numerical grouping of terms and truths. Here we meet with an age-old method of teaching the beginners certain things of importance,—the method which has continued even to the present day. Compare, for instance, the numerical teaching imparted in modern infant schools of Bengal : *Eke candra, due pakṣa, tine netra*, etc. The method is technically called 'Ekuttara' or 'Aṅguttara'. It implies groupings by numbers counted in an ascending order. Here are presented in a brief outline all the important truths and terms of Buddhism. The essential truth conveyed by the number ONE is *Sabbe sattā āhāraṭṭhitikā, i.e.*, 'food is the sustenance of life'. The food required for an all-round development of man is fourfold ; (i) *Kabaliṅkāra*, 'food for the stomach', (ii) *Phassa*, 'food for the senses', (iii) *manosañcetanā*,' food for the mind', and (iv) *Viññaṇa*, 'food for the intellect.' The other items admit of similar elaboration.

5. MAṄGALAṂ.—The word *maṅgala*, as used in this piece, means *sotthi*, 'well-being', 'means of victory'. *Maṅgala* or 'success' is the opposite of *parābhava*, 'defeat'. The piece sums up the whole duty of a Buddhist householder.—A word of explanation is perhaps needed for *lokadhammehi* in verse 11. Lokadhammā are the possible vicissitudes of life, such as *Lābha : alābha, sukha : dukkha, yasa : ayasa, nindā : pasaṃsā, jīvita : maraṇa*. This enumeration is offered in the Theragāthā, but the commentators leave out the item *jīvita : maraṇa* instead of one of the items *yasa : ayasa* and *nindā : pasaṃṣā*, which practically mean the same thing. It will be noted that in a contemporary Indian enumeration of six vicissitudes the item *jīvita : maraṇa* is included along with *lābha : alābha* and *sukha : dukkha*, the item *yasa : ayasa* or *nindā : pasaṃṣā* being inapplicable in characterising the life of all beings :—"Savvesiṃ pāṇāṇaiṃ.....lābhaṃ, alābhaṃ, suhaṃ, dukhaṃ, jīveyaṃ, maraṇaṃ" [Jaina *Bhagavatī Sūtra*].

6. RATANAṂ.—The Triad *Buddha, Dhamma, Saṅgha*, which in the first piece occurs as *Saraṇa*, 'Refuge', is praised here as *Ratana*, 'Jewel',

'precious gem'. The burden of the stanzas—*etena saccena suvatthi hotu*—is a familiar Buddhist form of *saccakiriyā* or exercise of the mysterious power of truth to produce the desired psychic effect.

7. PETADAKKHIṆĀ.—The stanzas are taken from the *Tirokuḍḍa-Sutta*, which derives its name from the catchword in the poem, *tiro kuḍḍesu tiṭṭhanti*. The verses set forth a plea for fulfilling the obligations of a householder to his departed relatives and inculcates the lesson that lamentation is not a dignified or profitable mode of expression of sorrow. The beliefs as to the condition of the departed spirits are popular.

8. NIDHI.—The verses are from the *Nidhikaṇḍa-Sutta* which deals with the safe and unsafe methods of hoarding and investment. The term *nidhi* means 'that which deserves to be treasured'. The commentary distinguishes four kinds of 'nidhi', *viz.*, (i) *thāvara*, 'incapable of motion', *e.g.*, immovable properties, (ii) *jaṅgama*, 'capable of motion', *e.g.*, live-stock, (iii) *aṅgasama*, 'peculiar to an individual', *e.g.*, learning, skill, talent, and (iv) *anugāmika*, 'pursuing', *e.g.*, merit accruing from such pious acts as dispensing charity, founding institutions, etc.

9. METTĀ.—This is from the *Karaṇiyametta-Sutta*. It contains a set formula for the Buddhist mental practice of 'unbounded friendliness' towards all. The formula is aptly regarded as a Buddhist counterpart of the Hindu *tarpaṇa-mantra*. The practice is praised as *Brahmavihāra* or 'lofty behaviour of the human mind', *seṭṭhavihāra*. By implication *mettā* embraces the remaining three constituents of Brahmavihāra, *viz.*, *karuṇā* ('compassion'), *muditā* ('appreciation'), and *upekkhā* ('equanimity').

III

DHAMMAPADA

1. SANANTANA DHAMMA.—The peculiarity of this group of stanzas is that in it two phases of one and the same thought are contrasted either in a pair of verses or in a pair of lines. There is a logical sequence of

thought leading ultimately to the idea of conquering hatred by love, enmity by amity, which is emphasized as *sanantana dhamma*. *Sanantana* is the same word as *sanātana, purātana, cirantana*. Sanantana Dhamma is, as the commentary puts it, "porāṇako dhammo sabbesaṃ Buddha-Pacceka-buddha-khīṇāsavānaṃ gatamaggo." It means 'the good old rule,' *i.e.*, the ancient or eternal principle of civilized life. For an illustration of this ideal, see *Rājovāda-Jātaka* (pp. 26-28).

The argument starts from a broad-based truth—*manopubbaṅgamā dhammā manoseṭṭhā manomayā*, which means 'all internal states are conditioned by mind, dominated by mind and made up of mind.' In other words, mind is the willer of actions. According to the Buddhist idea, action and effect go hand in hand.

2. Appamāda.—The group of stanzas under this head is formed out of the *Appamāda-vagga*, which has a great historical importance. Its teaching had a profound appeal to king Aśoka. The first stanza of this vagga has an exact counterpart in the opening śloka of the Sanatsujātīya Gītā. In Buddha's opinion, *appamāda* is the word which sums up his whole teaching. By *appamāda* is to be understood the 'principle of action' of which the chief characteristic is 'alertness' as opposed to 'lapse', 'lethargy', 'unmindfulness.' It implies acting energetically, exerting oneself strenuously, striving mindfully and with self-confidence.—The Prakrit Dhammapada makes an improvement on the expression *dhanaṃ seṭṭhaṃ va rakkhati* (verse 3) by the reading *seṭhi* (= Pali *seṭṭhī*, Sk. *śreṣṭhī*) for *seṭṭhaṃ*.

3. Citta.—The verses of this group set forth a description of the mind as popularly conceived. In common parlance, the mind is 'phandana' (frisky), 'capala' (fickle), 'dūraṅgama' (travels afar), 'ekacara' (roams alone), 'guhāsaya' (dwells in a cavity), and so forth. The mind 'travels afar' in the sense that it can at will think of a distant object; 'roams alone' in the sense that it can withdraw itself from all objects; and it 'dwells in a cavity' in the sense that its existence is circumscribed by the physical frame. The stanza *Vārijo va thale khitto*, etc., justifies the 'phandana' of the mind not in its mischievous activity but in its persistent struggle to overcome a condition which is uncongenial, *viz.*, the predominance of Māra over it, just as a fish, taken out of its watery home struggles to get back to it.

4. Puppha.—The simile of the flower ('puppha') is a common feature of this group of stanzas. The simile of the Bee and the Flowers is important as illustrating the ideal of 'non-harming' (*ahiṃsā*)

which the Buddhist kept before him in dealing with life in general. The ideal is that he should follow that mode of conduct by which he may procure his requisites without causing injury or disadvantage to others, just as a bee collects nectar without harming the flowers.—*Vijessati* (vv. 1, 2) has a variant *vicessati*. *Vyāsatta-manasaṃ* (v. 3) is also read *vyāsatta-mānasaṃ*.

5. Daṇḍa.—In this set of verses there is an argument in favour of the Buddhist principle of 'non-harming.' The argument starts from a general truth which is taken for granted, namely that all creatures aim at happiness (*sukhakāmāni bhūtāni*), as we do ourselves. If so, it necessarily follows that one should not do anything that may interfere with the happiness of others.

6. Jarā.—The verses contain age-old gloomy reflections on the impermanence of the body. In the expression *paṭhaviṃ adhisessati*, there is an echo of the popular definition of *śmaśāna* (=Pali *susāna*) as a resting place for the dead body. Cf.—

"Śma-śabdena śavāḥ proktāḥ, śānam śayanamucyate."

The word *chuddho*, occurring in the first verse, is paraphrased in the commentary by 'chaḍḍito', (cast away). But philologically, the word is the same as *kṣubdha* (agitated, distended, inflated),—a meaning which agrees with the context. In verse 4, it should be noted that the comparison is not between rotten gourds (*apaṭṭhāni alāpuni*) and pigeon-white bones (*kāpotakāni aṭṭhīni*). Gourds can be better compared with conch-white skulls (*saṅkha-vaṇṇāni sīsāni*), as has actually been done in a later manipulation of this verse.—*Pabhaṅguraṃ* (v. 3): variant, *pabhaṅguṇaṃ*.

7. Sukha.—Here is a free expression of man's joyous experience, born of bliss, when pessimistic gloom has completely vanished. The utterances are significant, as they clearly demonstrate the truth that pessimism is but a pensive mood, while the real state of the mind is joy.

8. Kodha.—Fury is a dangerous disposition and a man under its influence becomes unbalanced and uncontrolled like a chariot gone off its track. It is only those who take to heart the unpleasant remark of others that come under the sway of Fury (*kodha*). There is no person, however careful and cautious, who can escape criticism.

9. Mala.—Here is a set of verses that harp upon the subject of 'taint' (*mala*) and gradually deepen the reflection to emphasize *avijjā* as the worst of all taints (*paramaṃ malaṃ*). Psychologically, *avijjā* is a

wrong disposition of intellect whereby one knows a thing as what it is not and does not know it as what it is.

10. NIRAYA.—The popular meaning of *Niraya* is Purgatory, which is a state of woe after death. The verses are mainly concerned with the conduct of wicked persons clothed in religious garb. Truthfulness and uprightness are emphasized as the criteria of religious life. In verse 3, the most pathetic suffering of a criminal, made to undergo the ordeal of swallowing a red-hot iron ball, is held out as a vivid example of *niraya*, but even this condition is preferred to that of an unrestrained recluse fed and fattened on the bounty of the land.

11. NĀGA.—The rune of the Nāga-verses is somewhat different from that of the *Khaggavisāṇa Sutta* [Sutta-nipāta, I. 2], where the burden is: *eko care khaggavisāṇakappo* ("Roam alone like a rhinoceros.") Here the central thought is: 'Rather no companionship than association with the ignoble.' This is beautifully illustrated by the noble behaviour of the nāga, Dhanapāla, who, estranged from his associates in the forest, pined away and took no food. The sentiment expressed is natural to those who, having once felt the charm of noble and happy association, find themselves by a turn of fortune in the midst of uncongenial surroundings.

12. TAṆHĀ.—The point emphasized in these verses is not ordinary *taṇhā* (thirst, craving) but the 'will to *be*', *bhava-taṇhā*, which lies deep in our nature (*taṇhānusaya*). This is aptly compared to the deep-struck root of a tree, which cannot be completely destroyed until the root is destroyed. *Taṇhā* in this sense is capable of diverse manifestations in the form of passions, fears and the like, just as a river or a creeper is capable of many ramifications.

13. NIBBĀNA.—Here *nibbāna* is held out as the happiest prospect before Buddhist life. It is characterized as the tranquil state of mind (*santiparaṃ*), which is attained or experienced when the aspirant is entirely free from passion, attachment, distemper, hatred, delusion, all kinds of pain and all sense of disparity, and when he feels the fulness of life in contentment, health and self-confidence,—in short, in bliss. Nibbāna as such is the highest conceivable religious and ethical state which is attainable in this very life. There is also a metaphysical aspect of *nibbāna* which, however, is not the point here.

14. SARAṆA.—The tone of these verses is apparently sectarian The purpose is to extol the glory of the Buddhist Faith and its objects,—

Buddha, Dhamma and Saṅgha, each of which is called a *Saraṇa*, 'Refuge'. According to these verses, *saraṇa* is a place of safety which a person resorts to when panic-struck, and the common examples of it are *pabbata*, *vana* and *ārāmarukkhacetiya*.

15. Magga.—*Magga* is here described as the Path to Purity (*eso maggo visuddhiyā*). The path is an eight-linked track (*aṭṭhaṅgika*), beginning with 'sammādiṭṭhi' or right faith, *i.e.*, clear pre-perception of the situation which is going to arise—and ending with 'sammāsamādhi' or right concentration, *i.e.*, complete engrossment of the self in the object, the indwelling of consciousness on its purity. Knowledge, according to Buddhism, consists in the right understanding of the four items of truth (*Saccānaṃ caturo padā*). Truth is the *complete* statement on a point. The point of discussion may be anything that offers a problem to the mind, and *dukkha* can be taken as a type. According to verses 3-5, knowledge grows by a proper comprehension of three facts: (i) that no creation is stable in form and in time (*sabbe saṅkhārā aniccā*), (ii) that therefore the form of every creation is disappointing (*sabbe saṅkhārā dukkhā*), and (iii) that therefore all creations are to be taken as dissembling (*sabbe saṅkhārā anattā*).

16. Bhikkhu.—The word *bhikkhu* popularly denotes a person who begs alms of others (*bhikkhate pare*). A Buddhist recluse is a Bhikkhu in this sense in so far as he, too, begs alms from door to door. But in verse 1 one reads that begging is not the real mark of a religious mendicant. With an ordinary beggar begging is the sign of his clinging to worldly things (*vissaṃ dhammaṃ*). Thus, here is an idea of what a religious mendicant is not, and the next verse tells what he really is, and this latter idea is elaborated in the verses that follow.

17. Brāhmaṇa.—The Brāhmaṇa is a perfected man while the Bhikkhu is a Brāhmaṇa in the making. In the Buddhist sense, he is the elect, the full-fledged 'arahā' and is not to be confounded with the so-called Brāhmaṇa of the society. According to social convention, a Brāhmaṇa is one who comes of a Brahmin parentage, undergoes Brahminical rites and assumes ascetic garb in advanced age. The verses repudiate the definition and lay down some truly ethical criteria of Brāhmaṇahood. A Brāhmaṇa is he who has completely cast off all iniquities (*bāhitapāpo ti Brāhmaṇa*). Truth and righteousness (*saccañ ca dhammo ca*) are the true tests to judge a Brāhmaṇa and not the accident of birth or outward marks.

18. Buddha's Udāna—An *udāna* is an inspired and solemn self-expression. Verses 1 and 2 contain a most significant utterance in the form of soliloquy, which describes in a nutshell Buddha's comprehension of the agony of rebirths and his rejoicing at his triumph over the root-cause of them. The round of rebirths is poetically expressed as the ceaseless process of house-building by a mysterious agent out of sight. According to the commentary, the builder (*gahakāraka*) is no other than Taṇhā, likened to a 'vaḍḍhakī.' In verse 3 one has a bold declaration of Buddha, a declaration born of supreme self-confidence and worthy of one destined to lead.

19. "Buddhāna Sāsanaṃ."—Here is set forth the essence of Buddha's message. Broadly, as in verse 1, it comprises these three principles: (i) to do away with all that constitutes Evil (*sabbapāpassa akaraṇaṃ*), (ii) to be ordained in all that constitutes Good (*kusalassa upasampadā*), and (iii) to purify one's Nature (*sacitta-pariyodapanaṃ*). The remaining verses point out the forms in which these principles are to be applied in the field of action. The ideal inculcated in verse 4 is illustrated in the *Rājovāda-Jātaka*.

20. Buddha's Exhortation.—Buddha appears in these verses as a great leader, inspiring his men to rush forth to immediate action, arming them with the necessary weapons and instructing them how to consolidate the victory attained. The great opponent is Māra, against whom the most effective weapon is *paññā*, 'knowledge' (*Yodhetha Māraṃ paññāvudhena*). Alertness and indomitable courage are the *sine qua non* of victory, and these two qualities are emphasized in the concluding verses.—*Yodhetha* in verse 1 is otherwise read *Yojetha*, which, however, is not happy.

In verse 2 there is a reference to the beguiling ways of Māra, the mischievous Tempter, which are described as *papupphakāni*, 'flowery arrows'. Here is to be traced the beginning of the poetic imagery which developed into the later conception of 'the flowery bow of Cupid' (Kāma's *puṣpadhanu*).

21. Miscellaneous.—There is a ring of quiet appeal in these verses, as opposed to the high tension of those in "Buddha's Exhortation." The stanzas do not represent any single form of thought, yet they epitomize the various utterances in the preceding groups. At the conclusion the impression abides that *Dhamma* is a moral order to which all human endeavours and aspirations must conform.